THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 40. NEW-YORK, SATURDAY, DECEMBER 14, 1839. Whole Number 456

POETRY.

For the Churchman.

GO WHERE THE MOSSY ROCK, &c.

Go where the mossy rock shall be,
'Thy nature-hallow'd shrine,
The leafy copse thy canopy,
Its fringe, the gadding vine!
There let the clusters round that blush,
Be sacramental blood,
And fountains by thy feet that gush
Thy pure baptizing flood.

There let the snowy lawn be spread
Upon the turfy mound;
There break the life-bestowing bread,
And bless the people round.
There, the green-bush thy chancel rail,
Its cushion'd floor the sod,
Bid boldly to the sylvan pale,
The kneeling host of God.

Look up, and fretted vaults are there,
And heaven itself shines through,
Or evening is depictured fair,
The starlight, and the blue!
A temple never built by hands,
And many a shadowed aisle,
There—where the column'd forest stands
Be thy cathedral pile!

There, are full choir and antiphon
At lauds and vesper-time,
And every niche rings unison
With priestly voice, at prime:
There, shall thy solitary soul
Find out its cloister dim,
With not the laboring organ's roll,
But nature's gushing hymn.

There, the full flowers their odors fling
To bid thee pour thy prayer,
And vines their fragrant censers swing
O'er all the hallowed air;
And sweet as old idolatries
With eastern rites that blend,
Yet harmless, shall their incense rise,
And thine to God ascend.

Go to the harvest-whiten'd west,
Ye surpliced priests of God,
In all the Christian armor drest,
And with the Gospel shod:
Go, for their feet are beautiful,
That on the mountain stand,
And more than music, musical,
The watchman's voice at hand.

Go, for the midnight wanes apace;
The sun himself is nigh!
Go to the wild and lonely place,
And in the desert cry.
Go,—and the greenwoods are thy fanes,
Thine altars—every sod!
Say to the wilderness, he reigns
Thy Saviour, and thy God!

Lo! where the unsent heralds run,
Why wait thy priests, oh Lord?
These, that were bid from sun to sun
To preach the Gospel word?
Oh, to thine harvest, Saviour, send
The hosts of thine employ,
To reap the ripened sheaves that bend,
And shout them home with joy!

SACRED MELODIES.

THE WAY OF SALVATION.

Then, seeing that the heart of man is not right exactly, unless it be found in all parts such, that God's examining and calling it unto account with all severity of rigor, be not able once to charge it with declining or swerving aside, (which absolute perfection when did God ever find in the sons of mere mortal men?)—doth it not follow that all flesh must of necessity fall down and confess, we are not dust and ashes, but worse; our minds, from the highest to the lowest, are not right; if not right, then undoubtedly not capable of that blessedness which we naturally seek, but subject unto that which we most abhor—anguish, tribulation, death wo, endless misery. For whatsoever misseth the way of life, the issue thereof cannot but be perdition. By which reason, all being wrapped in sin, and made thereby the children of death, the minds of all men, being plainly convicted not to be right,—shall we think that God hath endued them with so many excellencies more, not only than any, but than all the creatures in the world besides, to leave them in such estate, that they had been happier if they had never been? Here cometh in necessarily a new way unto salvation; so that they which were in the other perverse, may in this be found straight and righteous. That the way of nature; this the way of grace. The end of that way, salvation merited, presupposing the righteousness of men's works; their righteousness, a natural ability to do them; that ability, the goodness of God which created them in such perfection. But the end of this way, salvation bestowed upon men as a gift; presupposing not their righteousness, but the forgiveness of their unrighteousness, justification; their justification, not their natural ability to do good, but their hearty sorrow for their not doing, and unfeigned belief in Him for whose sake notdoers are accepted, which is their vocation; their vocation, the election of God, taking them out from the number of lost children; their election, a Mediator in whom to be elect; this mediation, inexplicable mercy; his mercy, their misery, for whom he vouchsafed to make himself a Mediator. The want of exact distinguishing between these two ways, and observing what they have common, what peculiar, hath been the cause of the greatest part of that confusion whereof Christianity at this day laboreth.—*Hooker.*

Organs.—The first mention of an organ which we find in our anthem histories at least, is in the annals of 757, when Constantine Copronymous, Emperor of the East, sent to Pepin, King of France, amongst other rich presents, a musical machine, which the French writers describe to have been composed of pipes, and large tubes of tin, and to have imitated sometimes the roaring of thunder, and sometimes the warbling of a flute. A lady was so affected by hearing it played on for the first time, that she fell into a delirium, and could never afterwards be restored to the use of her senses.

For, oh! what art can teach,
What human voice can reach,
The sacred Organ's praise?
Notes inspiring holy love;
Notes that wing their Heavenly ways,
To mend the choirs above.

AN APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION:

BY THE HON. AND REV. A. P. PERCEVAL, B. C. L., CHAPLAIN IN ORDINARY TO THE QUEEN.

TABLE OF CONTENTS.

Introduction.—The Authority of God necessary for the validity of the acts of the Christian Ministry—Question as to the mode of conveying this Authority—Belief of the English Church, and of the Church Catholic and Primitive—Presbyterian scheme, origin of it—Congregationalist or Independent scheme—Proposed comparison of testimony, scriptural and ecclesiastical, in behalf of the three schemes respectively.

Chapter I.—*Congregationalism.* Scriptural passages and precedents resembling the Congregationalist system examined, and shown to be either condemnatory of it, or irrelevant—Micah—Dathan and Abiram—Jeroboam—The sons of Sceva—Apollos—The man casting out devils—Matt. xviii. 20—The transactions at Antioch—2 Tim. iv. 3—The seven Deacons.

Chapter II.—*Congregationalism.* Ecclesiastical precedents for the Congregational scheme, *None.*

Chapter III.—*Presbyterianism.* Scriptural passages and precedents resembling the Presbyterian system examined, and shown to be either condemnatory of it, or irrelevant—Korah—2 Cor. x. xiii. Acts xx.—Diotrephes—The followers of Korah—False Apostles—Indiscriminate application of titles in Scripture—Our Lord called an Apostle, a Bishop, a Deacon—The Apostles called Presbyters and Deacons—their office a Bishoprick—Consideration and refutation of the Presbyterian argument on Phil. i. 2—Acts xx.—The Epistles to Timothy—Especially 1 Tim. iv. 14.

Chapter IV.—*Presbyterianism.* Ecclesiastical precedents appealed to by the Presbyterians—Corinth—Alexandria—Iona—In all these the very contrary established—Waldenses, doubtful—The expressions of individual writers how to be understood.

Chapter V.—*Presbyterianism.* This scheme suicidal, even if the theory could be admitted.

Chapter VI.—*Episcopacy.* This system unassailable even if the evidence of Divine institution should fail—Antecedent objections to it considered—Uncharitableness—Exclusiveness—Popishness—Judaism—Matt. xxiii.; Mark x.; Luke xxii.—Protestant Reformers—Historical evidence—Corruption of the Channel—Non-importance.

Chapter VII.—*Episcopacy.* Ecclesiastical testimony in support of Episcopacy—Universal consent of the Christian world for 1500 years—Clement of Rome—Ignatius—Irenæus—Clement of Alexandria—Tertullian—Origen—Cyprian—Firmilian—Clarus a Muscula—Ante-Nicene Code—Catholic Code.

Chapter VIII.—*Episcopacy.* Scriptural testimony in support of Episcopacy—Churches of Asia Minor—Churches of Crete and Ephesus—All the Churches during the Apostles' lives—The whole Church during our Lord's abode on earth—Our Lord's Addresses to the Apostles—Corroborative incidental passages—Appeal to the Presbyterians.

INTRODUCTION.

The Authority of God necessary for the validity of the acts of the Christian Ministry—Question as to the mode of conveying this Authority—Belief of the English Church, and of the Church Catholic and Primitive—Presbyterian scheme, origin of it—Congregationalist or Independent scheme—Proposed comparison of testimony, scriptural and ecclesiastical, in behalf of the three schemes respectively.

That the Christian Church is the kingdom of God upon earth, and that the office of the Christian Ministers is to invite and admit men into the Church in the name of God, to convey declarations and blessings from God to the members of it, and to have the superintendence of their interests as such, are points so generally admitted, that I will not stop to dwell upon the numerous passages of Scripture which warrant and certify them: *e. g.*, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatever I have commanded you." "God hath committed unto us the ministry of reconciliation." "We are ambassadors for Christ, as though God did beseech you by us." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God:"—and the like. I will assume these as points already granted; or rather will confine my address to those who, in some degree or another, admit thus much of Christian doctrine; namely, that God ordinarily makes use of the instrumentality of man to convey his blessings to men; and that in his Church or kingdom, the ministers of it are the instruments which he ordinarily makes use of for this purpose.

Now it is an essential and fundamental principle of every well-ordered earthly kingdom, that no man may presume to exercise any public office within it, nor to act and speak in the king's name, without express warrant and commission from him, or from those whom he has empowered to grant such commission.—Nor is it enough for any man to fancy and persuade himself that he has such a commission; the ordering, nay, the very existence of the kingdom, requires that he shall be able to adduce to others reasonable proof of this; otherwise, as in the case of a magistrate, neither will the king enforce, nor even the turnkey obey, the warrants he may sign. Common reason would lead us to conclude, that if the Church is God's kingdom upon earth, the same principle must obtain in it, as essential and fundamental: and that no man may presume to exercise any public office in the Church, nor to act and speak in the name of God, without express warrant and commission from him, or from those whom he has empowered to grant such commission. Accordingly, in the Articles of the Church of England we find it expressly laid down:

"It is not lawful" [*God's law is here intended*] "for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation, before he is lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in [*not by*] the congregation, to call and send ministers into the Lord's vineyard."—Art. 23.

This, which is thus clearly set forth in the Articles of the Church of England, ever held a place among the fundamental doctrines of the Church at large; being intended and included in the Ninth Article of the Creed, "the Holy Catholic Church," "the one Catholic and Apostolic Church." And it is generally admitted by all persons professing the Christian religion, that their ministers ought to have, and it is by them generally supposed that they have, commission and authority from God. But, with regard to the channel or means, by which such authority and commission are derived and received, there are three distinct opinions. The Church of England, in common with nineteen twentieths of the Christian world, holds, that the commission and authority for ministering in the name of God, has been transmitted from the Apostles by, what is called, Episcopal succession: that is to say, that the Apostles left the power which they had received from Christ to govern the Churches, and to preach the Gospel, and to administer the Sacraments, and to ordain other clergy to assist in all these duties, in the hands of a certain class of chief pastors, (to whom in very early times the term bishop was appropriated;) that this power and commission has been handed down in the Church from their time until now, by Bishops ordaining Bishops; and that none who have not received Episcopal ordination are lawful ministers of the Church, or warranted to perform any acts in the name, and with the authority of God. This is clearly expressed in the preamble to the Ordination Service Book of the Church of England, drawn up about the middle of the sixteenth century.

"It is evident unto all men diligently reading the Holy Scriptures, and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverent estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

The doctrine here laid down at length, by reason of the troubles then prevailing, was in ancient times, ere men had learned to question it, imbodied in these simple rules, which formed part of the code of discipline of the Church in the three first centuries, which was for many centuries received by every one professing the faith of Christ, and which speaks of the Bishops only, having power to ordain.

"Let a Bishop be ordained by two or three Bishops: a Presbyter and a Deacon, and the rest of the Clergy, by one Bishop." Canons called Apostolical, 1, 2.

From the Apostles' times, downwards to those troublous ones which formed the era of the Reformation, no instance can be clearly adduced of any one single body of Christians, in which persons were received as ministers of religion, who had not had Episcopal ordination. During all that period, none dared to hazard their salvation upon any other scheme of Christian ministry.

But when, in process of time, by reason of ignorance long prevailing, many corruptions in doctrine and practice had been introduced into the Church; and upon the revival of letters, men were led to see how different a thing Christianity had become, from what it had been instituted at the first, and received in the primitive ages, and became eager to reform and correct these abuses, the Bishops, in many places where this desire was awakened, especially in Switzerland, Germany, and Scotland, from different motives, more or less reprehensible, set themselves against the correction.—Hereupon the people, in their impatience, discarded the authority of their Bishops, and set up congregations in opposition to them: and having been joined by some of the inferior Clergy, broached doctrines and practices, till then unknown in Christendom: namely, that the inferior Clergy had power to confer orders as well as the chief pastors; Presbyters equally with Bishops. This is the doctrine, and practice, upon this point, now received by the Lutherans in Denmark and Germany: by the Calvinists in France, Switzerland, Germany, and Holland; by the Presbyterians in England, Scotland, Ireland, and North America; and by the Wesleyan Methodists. These all claim to have received their orders from some episcopally ordained Presbyter.

Since the setting up of this scheme, another has been broached by those who, discarding all idea of any personal succession at all, are content to believe that every collection of private Christians has sufficient power in itself to ordain its own ministers; and that such ministers, so appointed, are efficiently ordained for all the offices of the Christian ministry. This is the case with the Brownists, now called Independents, or Congregationalists; and with the Baptists, in Holland, some parts of Germany, England, and North America. Besides these, who are all agreed in requiring *some* outward appointment for their ministers, there are others, Quakers, Primitive Methodists, and some other small bodies, which require none: but of these it is not intended to treat in the present paper.

Circumstances in England have for the last few years occasioned the doctrine of the Apostolic or Episcopal succession, as held by the Church of England, to be brought more under notice and consideration than it had been for some time previously. This has naturally awakened the jealousy of those who reject this doctrine, and who find themselves condemned by it. Accordingly, it has been assailed in every way, and by every means: the truth of it has been openly denied; and every argument been raked up, which seemed calculated to throw a doubt upon it. In short, the Church of England has fairly been put on her defence, and been called upon to allege the grounds on which she receives and maintains this doctrine. Under such circumstances, no man can be blamed, who desires, after the Apostle's instruction, "to give an answer to them that ask a reason of the hope that is in him, with meekness and fear;" accordingly, I have not hesitated to comply with the request of a valued friend, to draw up a paper on the subject, as briefly and as plainly as the case will admit.

The most satisfactory course, I think, will be to state, as impartially as I can, the evidence which Scripture and ecclesiastical antiquity furnish concerning Episcopacy, Presbyterianism, and Congregationalism, respectively. If I shall succeed in showing that the testimony in favor of Episcopacy is not only incomparably greater than can be urged in behalf of either of the other schemes, but is actually greater than can be alleged in support of many, I may say most, of the doctrines which Christians profess to receive—though I may still, unhappily, fail of leading others to embrace Episcopacy—I shall have done enough, in reason, to stop the mouths of Christians from reviling those who hold this doctrine: and so, I would hope, under God's blessing, in some degree to promote Christian peace.

CHAPTER I.

CONGREGATIONALISM.—SCRIPTURE.

Scriptural passages and precedents resembling the Congregationalist system examined, and shown to be either condemnatory of it, or irrelevant—Micah—Dathan and Abiram—Jeroboam—The sons of Sceva—Apollos—The man casting out devils—Matt. xviii. 20—The transactions at Antioch—2 Tim. iv. 3—The seven Deacons.

First, let us consider what from Scripture or ecclesiastical precedent can be urged in behalf of the Independent or Congregational scheme, which considers every assembly of private Christians who agree to unite together, to be a Church in themselves, and independent of all authority beyond themselves; and to be vested with power to commission persons to act and speak as Christian ministers. I must confess myself to be perfectly at a loss where to find in Scripture precedents for such a course—or sanction for such a principle. In the Old Testament we have, indeed, the instance recorded (Judges xvii.) of the man of Mount Moriah, who undertook something of the sort; for he, being a private individual, "consecrated one of his sons, who became his priest." But the thing appeared so monstrous in the eyes of the sacred historian, that he thinks it necessary to explain immediately how such a thing could have occurred: saying, "In those days there was no king in Israel: every man did that which was right in his own eyes:" which he repeats at every monstrous tale which he has there collected together, with a view, apparently, of impressing upon the reader the calamitous state of society when there is no settled order of government. We have also the case of Dathan and Abiram—that of Korah, and *the other Levites* who were in the same conspiracy, will come under consideration hereafter, who, being mere laymen of the tribe of Reuben, set themselves up against God's appointed High Priest, on the very plea made use of by the Congregationalists:—"Ye take too much upon you, *seeing all the congregation are holy*, and the Lord is among them; wherefore then lift ye up yourselves *above the congregation* of the Lord?" (Numb. xvi.) But the ruin which fell upon these men, one might have thought, would have been enough to have deterred all from countenancing their course, did we not read that the very next day the people who had been eye-witnesses of the destruction of these impious men, dared to murmur on account of it.

§ 3. We have indeed also the case of Jeroboam: who may be considered as representing in his own person the body of people who, together with him, had separated themselves from the constituted ministry; and who set up in Samaria "independent" worship; "and made of the lowest of the people priests of the high places, who were not of the sons of Levi;" (1 Kings xiii. 33; xii. 31;) but the sacred historian does not commend this as an example to be followed; for he adds, "this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." (1 Kings xiii. 34.)

§ 4. We have also, in the New Testament, the case of the seven sons of one Sceva, a Jew; not, indeed, strictly parallel, but sufficiently so, perhaps, to be worthy of notice. These men, it seems, had agreed among themselves to perform some offices of the then Christian ministry; for "they took upon themselves to call over them that had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth:" (Acts xix. 13, 14, 15.) which might, perhaps, have been turned into a precedent, if St. Luke had not subjoined the reply of the evil spirit: "Jesus I know, and Paul I know, but who are ye?"—Whereupon "the man, in whom the evil spirit was, leaped on them, and overcame them, so that they fled out of that house naked and wounded." If they had been commissioned by Christ or his apostles, the evil spirit, it seems, would have obeyed them; but because they had no authority beyond what their "voluntary principle" gave them, not only did no success attend their efforts, but the evil spirit avenged himself upon them for the mockery they had used towards him. So that this story tells rather against the independent Congregationalists than otherwise: for, if it was so hazardous a thing to attempt the extraordinary ministrations without Apostolic warrant, it should seem that it cannot be very safe to attempt the ordinary, unless fortified by such warrant.

§ 5. The case of Apollos (Acts xviii. 24.) might be cited, who taught at the first, as it should seem, without communication with the Apostles, even before he had received Christian baptism, but it will not afford much countenance to the Independents; because he, as soon as he was accosted by Aquila and Priscilla, (Acts xviii. 26.) the Apostles' "fellow helpers," (Rom. xvi. 3.) was willing to receive guidance and instruction from them; and instead of setting up congregations "independent" of them, was ever afterwards in close communion and cooperation with them. (1 Cor. iii. 6; Tit. iii. 13.) Whereas the Independents broke off from them who up to that time had ever been looked upon as standing in the place of the Apostles, and have ever since remained in opposition to them.

§ 6. The case of him, whom the Apostles mentioned to the Lord as casting out devils, and yet not following with them, looks more like a case in point; but, that while the miracle which he wrought gave such an attestation of Divine sanction to his course, as is not, I believe, alleged on the part of the Independents, the very request of the Apostles to our Lord to forbid him, and the very ground assigned by our Lord for not doing so, namely, for that he had wrought a miracle, (Mark ix. 39. Compare Numb. xi. 26.) lead us to conclude that, but for that miraculous attestation, it would have been a reprehensible irregularity; or, if we take the reason subsequently added, "he that is *not against* us is for us, (Luke ix. 50.) this will afford little consolation to the Independents, who set up their congregations *in direct opposition* to the successors of the Apostles.

§ 7. The saying of our Lord, Matt. xviii. 20, if it might be taken absolutely, and without reference to the rest of Scripture, would be the strongest in their favor: "Where two or three are gathered together in my name, there am I in the midst of them;" but if taken, as it must be, together with the rest of Scripture, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls," and the like, its applicability will turn upon the point in dispute: namely, whether Christ has left any settled government in his Church. For if he has, we shall see reason to conclude that none can be truly said to be gathered together in Christ's name, except it be in conformity to the government, and in subordination to the officers he has appointed.

§ 8. Sometimes the passage, Acts xiii. 1, 2, has been appealed to in support of congregational ordination, by some who suppose that St. Paul was then ordained an Apostle. But as it is clear by a comparison of Gal. i. ii. with Acts ix., that he had exercised the office of an *Apostle*, which he distinctly declares himself not to have received either *from* men, or *by* men, but immediately from Christ,—for many years, at least ten, before the occurrence at Antioch,—that transaction can only be regarded as the valedictory benediction on the part of that portion of the college of Apostles situated at Antioch to two of their number, on the occasion of their undertaking a new mission, and not as ordination; and therefore is not a case relevant to our present inquiry.

§ 9. There is only one other text which I think it necessary to cite; but that is apparently more conclusive against the Congregationalists than any of those we have yet considered. It is that where the Apostle, foreseeing the dissent which would disturb the Church, spake of it in this wise: "The times will come when they will not endure sound doctrine; but after their own lusts shall heap *to themselves* teachers, having itching ears;" (2 Tim. iv. 3.) which how far it fitly describes those who think themselves free at every impulse, to set up new teachers in opposition to their old ones, and who apparently consider the hearing sermons the chief part of religious worship, I had rather leave to the consideration of those most nearly concerned, than express an opinion of my own upon the subject.

§ 10. The method adopted in regard to the seven deacons, shows indeed, that, in that instance, the *choice* of the persons was left with the congregation; but it equally shows that the *appointment* was reserved to the Apostles. "Look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom *we* may appoint over this business." (Acts xvi.) To alter this testimony, during the reign of the Independents under Cromwell, the text was changed, and the Bibles printed with "whom *ye* may appoint;" which if it showed nothing else, showed, at all events, how much importance they attached to the passage.

CHAPTER II.

Ecclesiastical precedents for the Congregational scheme, *None.*

CONGREGATIONALISM.—ECCLESIASTICAL ANTIQUITY.

From ecclesiastical antiquity I am not aware that a single precedent is, or ever has been, alleged in favor of the Independent or Congregational scheme.

CHAPTER III.

PRESBYTERIANISM.—SCRIPTURE.

Scriptural passages and precedents resembling the Presbyterian system examined, and shown to be either condemnatory of it, or irrelevant—Korah—2 Cor. x. xiii. Acts xx.—Diotrephes—The followers of Korah—False Apostles—Indiscriminate application of titles in Scripture—Our Lord called an Apostle, a Bishop, a Deacon—The Apostles called Presbyters and Deacons—their office a Bishoprick—Consideration and refutation of the Presbyterian argument on Phil. i. 2—Acts xx.—The Epistles to Timothy—Especially 1 Tim. iv. 14.

The Presbyterian scheme is this: that in Churches where there are Bishops, Presbyters, and Deacons, the Presbyters have authority by divine right to ordain, equally with, and independently of the Bishop; and may therefore lawfully and validly separate from the Bishops, and exercise the power of ordination when occasion requires. Let us see what ground there is in Scripture for such an opinion.

§ 1. In the Old Testament, I know of only one case corresponding to this, namely, that of Korah and his company; (Numb. xvi.) who, being Levites, and invested with a share in the ministry, conceived themselves equal to their superiors, and therefore undertook to perform their offices. But as all who were joined in that act were burned with fire from the Lord, as all who abetted them were swallowed up by an earthquake, and they who murmured at this judgment destroyed by the plague, it does not seem to be a precedent which men should be glad to follow. "Hear, I pray you,
Presbyters,
ye sons of Levi, seemeth it but a small thing
Son of God
unto you that the God of Israel hath sepa-
Christian people
rated you from the congregation of Israel to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? . . . .
Episcopate
. . . . and seek ye the Priesthood also?" (Numb. xvi. 8. 9, 10.) Let the sentence be paraphrased, as it is here overlined, and it is ready made to our present purpose.

§ 2. In the New Testament we have several instances of teachers, probably Presbyters, behaving themselves unruly towards their chief pastors, and setting themselves up as equal with them; for instance, those spoken of, 2 Cor. xi. 12, who "transformed themselves into Apostles of Christ;" against whom, therefore, the *Apostle* threatens "sharpness" *according to the power which the Lord had given him*: (2 Cor. xiii. 10; ibid. x. 2.) those again, of whom St. Paul speaks in his address to the Presbyters at Ephesus, "*Of your own selves shall men arise* speaking perverse things, to draw away disciples after them;" against whom he therefore gives a caution.

§ 3. Diotrephes, mentioned by St. John, in his third epistle, is another instance; he not only, in his own person, set at nought his chief pastor's authority, "prating against him with malicious words," but proceeded to turn those out of the Church who acknowledged it. Just like the Scottish Presbyterians at this moment, among whom proceedings have been instituted against one of their ministers for showing so much respect to Episcopacy, as to let his children receive Episcopal baptism.* But as St. John threatened to "remember" Diotrephes' deeds, it is plain he did not approve of such conduct.

§ 4. Nor does this appear to have been a solitary case, for St. Jude uses the plural number, when he mentions, with reprobation, those who "spoke evil of dignities" (Jude v. 8. 11.) and "perished in the gainsaying of Korah;" yet even these had not gone so far as to set up separate worship, for he speaks of them as partaking of the feasts of charity, (Jude, v. 12.) The very last book of the Bible is occupied on this point of ecclesiastical order, the Angel of Ephesus being commended, because he had tried some who said they were Apostles, and had "found them liars."* (Rev. ii. 2.) It must be admitted, I think, that these precedents, which, in appearance, very much resemble the course adopted by the Presbyterians, have little in them to sanction or encourage any to follow them.

The Presbyterians will perhaps deny that these are cases in point, for they will say, We admit that the Apostles themselves had a superiority by Divine appointment; but we deny that such superiority was ordained for a continuance, and contend that, after their death, all superiority among pastors was of merely human origin, and might therefore safely be set aside by human authority alone.†

§ 6. Let us then, inquire further into the grounds on which this allegation rests. I believe it will be found to depend very much upon a dexterous interchange of certain names, which at the first were used in common, but have since been, by common usage, appropriated to distinct offices, such as Bishops, Apostles, Presbyters, Deacons. Our Lord himself is sometimes designated as an Apostle, (Heb. iii. 1.) sometimes as a Bishop, (1 Pet. ii. 25.) sometimes as a Deacon. (Rom. xv. 8.) The Apostles are not only designated by that title, (Luke vi. 13.) but their office is called a deaconship, (Acts i. 18. 25.) and a bishoprick, (ibid. v. 20.) and they themselves frequently styled Presbyters, (1 Pet. v. 1. 2 John 1. 3 John 1.) and Deacons. (1 Cor. iii. 5. 2 Cor. iii. 6. Ibid. vi. 4.) Again; the pastors at Ephesus whom St. Paul addresses, are called indiscriminately Bishops (Acts xx. 28.) and Presbyters, (Ibid. v. 17.) and the same indiscriminate use of the terms is observable in St. Paul's 1st Epistle to Timothy, (1 Tim. iii. 1, 2, and v. 17.) and in that to Titus. (Tit. i. 5. 7.) From this they sagely argue, that as the Apostles are called Presbyters, therefore the Presbyters, such as are now known by the name, are equal to the Apostles; but seeing that the Apostles are still more frequently called Deacons, this argument, if worth any thing, would make the Deacons equal to them also: nay, as Christ himself is called a Deacon more than once, and never a Presbyter, their argument would go to show that Deacons are equal to Jesus Christ, and superior to Presbyters.—Their argument, therefore, destroys itself, and sufficiently shows that it is not by the mere application of terms, thus indiscriminately used, that any thing can be determined as to the fact or kind of subordination in the ministry warranted by the Scriptures.

§ 7. But, say the Presbyterians, in St. Paul's Epistle to the Philippians he sends salutation to the Bishops and Deacons, (Phil. i. 2.) with no allusion to any other office, therefore there were only these two instituted by the Apostles, and any thing beyond this is of human origin.

Answer 1st. So did the prophets Isaiah, and Jeremiah, and Ezekiel, uniformly designate the Jewish ministry as Priests and Levites, with no allusion to any other office; and a man might as well argue, that therefore, at that time, there was no superior office, no high priesthood, among the Jews, as that there was no superior office, no chief episcopate, among the Christians when St. Paul wrote.

Answer 2d. If they will stand by this text, and adhere to the letter, it will prove that Bishops and Deacons are of Divine institution; Presbyters not, and therefore not so highly to be accounted of; and prove ordination by a Deacon to be safer than by a Presbyter.

Answer 3d. The very fact of St. Paul addressing a pastoral letter of directions and instruction to these persons, proves that there was a class of ministers superior to these; nor was he alone in doing so, for the Epistle was not in his name only, but in that of Timotheus also, thus clearly proving that the superiority or chief pastorship was not confined to the first Apostles only, but was exercised by them in common with those whom they had admitted to their own order; not to mention Epaphroditus, whom St. Paul, in that very Epistle, designates as the Apostle of the Philippians.

§ 8. Again, say the Presbyterians, when St. Paul addressed the Presbyters at Ephesus whom he also called Bishops, he made no mention of any superior, which, sure, he would have done, had they had one.

Answer 1st. Neither did he make mention of Deacons; if the argument therefore is worth any thing, it will show that there were no Deacons at Ephesus. So in Hosea, Joel, Micah, Zephaniah, and Haggai, Priests only are mentioned, and neither High Priests nor Levites; so that if the Presbyterians' argument from Acts xx. will hold, we shall be bound to conclude that in the time of these prophets there was but one order of ministers among the Jews. The argument therefore destroys itself.

Answer 2d. The fact of St. Paul's strict and authoritative charge to their pastors, shows that he himself exercised superiority and authority over them. Nor was he alone in this, but it is plain from that chapter that he had *with him at the time another,* joined therefore probably with him in his address, to whom, by comparison of dates, it appears, that he *had already,* during his own absence, *committed the particular superintendence of these very pastors, even Timothy*; as he says in his first Epistle to him, "I besought thee to abide still at Ephesus, while I went into Macedonia, *that thou mightest charge some that they teach no other doctrine*:" (1 Tim. i. 3.) a clear superintendence over the pastors. Now it was on St. Paul's return from Macedonia, that *having Timothy with him*, he gave this pastoral charge to the pastors at Ephesus, rendered, probably, the more necessary on this account, namely, because their chief pastor Timothy was to accompany him on his journey.

§ 9. Again, say the Presbyterians, in the Epistles of St. Paul to Timothy, we have mention of two classes of ministers; 1. That to which the terms Bishops and Presbyters are equally applied, as they are also in the Epistle to Titus; 2. The Deacons, with no instructions about any other.

---

* Case of Mr. Stevenson, Licentiate in the Presbytery of Chirn side.

† Such being the only argument by which, with any show of decency, the Presbyterians can avoid the force of the apostolic examples, charity has led me to use it in their behalf. But truth requires me to add, that they do not stick at denying that the Apostles themselves had any sole jurisdiction. According to them, the commission (Matt. xviii. 20.) was given to all ministers equally. "There is no very clear evidence that they had this *sole* power and authority." "I think we find no declared authority SOLELY belonging to them as Apostles, to call any ministers to account or to depose them." Such are the assertions of one of the latest writers on the Presbyterian side. One might have thought that the sentence concerning certain false teachers, "whom I have delivered unto Satan, that they may learn not to blaspheme," (1 Tim. 20.) had been proof sufficient of such authority, and of the exercise of it. But thus it is, that one evil step draws on another; they who begin by carping at the authority of Bishops, presently proceed further to carp at that of the Apostles, and will probably not be deterred from carping at that of our Lord himself.

Answer. It is very true; but equally so that Timothy is vested with *authority over both these classes.* And equally true, that while the commission to execute such superintendence runs in the sole name and person of St. Paul, so it is addressed to Timothy in the singular number. "I besought THEE to abide still at Ephesus, that THOU mightest charge some." "This charge I commit to THEE, son Timothy:" and that not the slightest intimation is given of either the Deacons, or the Presbyter-Bishops, having any share whatever in the responsibility of the superintendents' duties. Timothy is not required to take any of them into consultation, neither in receiving accusations against any of their number, nor in administering rebuke to them, nor in judging of the qualifications of those who were candidates for either of these offices; nor in appointing or ordaining men to these offices. All the instructions to Timothy are given to him in the *singular number,* "receive THOU," "rebuke THOU," "lay THOU hands," and the like; and afford incontrovertible testimony that both the offices under consideration were quite subordinate to his.

§ 10. Lastly, say the Presbyterians, what do you make of the Presbytery, 1 Tim. iv. 14, who are said to have ordained Timothy? Surely, this must be understood of Presbyters such as we now have them, and must be considered conclusive warrant for their conferring orders.

Answer 1st. As it is undeniable from the Epistles of St. Peter and St. John, that the Apostles frequently designated themselves as Presbyters, we are at perfect liberty, provided there be nothing in the context to forbid it, to understand the College of the Apostles to be intended in this place. In this sense, accordingly, in the early ages, when there was not a single Presbyterian community existing in Christendom, all the commentators understood the passage. Thus Chrysostom observes, "He does not speak here of Presbyters, but *of Bishops,* for Presbyters did not ordain a Bishop." Theodoret observes, "In this place he calls those the Presbyters, who *had received the grace of Apostleship.*" Theophylact, "That is, *of Bishops,* for Presbyters did not ordain a Bishop." Is there, then, any thing in the context, which shall oblige us to set aside this interpretation as unsound? So far from it, that in the Epistles to Timothy and Titus, the persons whom the Presbyterians would hold competent to ordain a chief pastor over themselves, are not spoken of as competent to ordain even a Deacon. Moreover, in the second Epistle, St. Paul ascribes Timothy's ordination to his own act. (2 Tim. i. 6.) The Presbyterians would represent this last passage to relate to miraculous gifts; but as there is nothing in the context to warrant such a supposition, but the contrary, it cannot be urged. The first passage runs thus, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." The other, "Stir up the gift of God which is in thee, by the putting on of my hands." I would only further observe, that if we are to resort to accurate criticism of the force of the texts themselves, there is a difference between the prepositions used, which deserves to be noted. The preposition in the latter signifies an *instrumental cause,* δια through, "*by means of* the laying on of my hands;" in the former it has not that force, being μετα, together with or "*accompanying* the laying on of the hands of the Presbytery." So that, even if it could be shown, which it cannot, that by the Presbytery were meant merely Presbyters, such as we now understand by the term, it would still remain that Timothy's ordination was ascribed to St. Paul as the instrumental cause: and not to the Presbytery except as assisting in the rite.

These, as far as I know, are the only Scripture grounds which have been adduced in behalf of Presbyterianism.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—There remain some points in your article of Oct. 5, which I must briefly touch before I leave that paper. You affirm: "To the Heathen, therefore, as well as the Christian, the Holy Spirit is given to be the principle of a new life." Now this is exactly one of the doctrines which I have referred to, as in some measure, at least, *your own.* My reading, I admit, has been limited; but as far as it has extended, the impression upon my mind has not been, that such is the teaching of the Church of Christ. But it may be, that you have the best of human authorities in your favor; and so are quite clear of having "broached any private speculations on a subject of this magnitude." Will you be so kind as to give any citations, that may exhibit the opinions of our best divines, on this so important question?

I do not remember what proof you have advanced, in support of the assertion above quoted, except in a paragraph now before me. In regard to the argument here found, it seems to rest on assumptions, which I am not prepared to admit. You argue that because "God is the Saviour of all men," "the Heathen and the Christian have the same Saviour." But I have not understood this passage of Holy Writ, as *proving* any thing relative to those to whom the Gospel *is not preached.* God is the Saviour, "especially of those that believe," in distinction, it may be intended, from those who *hear* and do *not* believe. At all events, nothing can be built upon this passage, unless its interpretation be made out in a conclusive manner. I feel no disposition to cavil at this point; I would gladly agree with you, sir; but in reality, I cannot see that this declaration throws any light upon the state of the heathen. Of course, the remainder of your argument has no validity for one who entertains the doubts that I feel. One point, however, may demand a cursory observation. Remarking that faith and repentance are required of the heathen, (due from them, I suppose you mean: for the requirement does not seem *to have been made,* where revelation has not reached,) you infer, that the proper ability for these acts has been given them, by their sharing the power of the Holy Spirit. But does the fact of one's owing a debt always involve that of his being able to pay it? Might not a servant, whose whole strength is due to his master, have so managed himself on purpose, or in pursuit of some private advantage incompatible with the discharge of his obligations, as to be incapable of the work assigned him? Yet he would *owe* as much as before, and might be justly punished for not performing his full duty. These are creatures, who, on account of their past sins, have been forever cut off from the favor of God; and such there may be amongst men. Whole nations are thus represented in the Old Testament, and for aught I can see, some may be so at this moment. I do not suppose any are so cut off as not to be in a salvable state if the Gospel were preached them. But whether any large number will be saved without the appointed means, is another question. Of their *ability,* I doubt if we can speak with any just confidence.

Let me add: any thing from your pen, tending to show, that the heathen at large have received the gift of the Holy Spirit; or that they rely upon a propitiation for human sin, that has been or is to be accomplished by Divine appointment, as a means of restoration to the favor of an offended God, will greatly oblige me, and meet careful attention. Sacrifices of every kind, I know, have been common in all ages, and almost all nations of the pagan world; but do they give ease to the troubled conscience? Do they in fact produce a permanent confidence of sins taken away? Without this, it seems to me, that an actual return to God is never accomplished, the soul never made fit for the lowest place in the mansions of heaven. I am not insisting upon the knowledge of the Saviour by name: but I cannot forget that he has said: "*This is eternal life, that they might know thee, the only True God, and Jesus Christ, whom thou hast sent.*" Is there *any way of life* that is less than equivalent to this?

You have prescribed me the task to say, "What the doctrine is which" I believe "to be most commonly held" in regard to "the salvability of the heathen." I confess I am not familiar with authorities on this subject: but I have understood it thus. Christ, by his humiliation, death, and resurrection, has opened the way, (by procuring the remission of sin when sought,) for the return of all mankind to God; in other words, that all who will ask the pardon of their transgressions, and deliverance from a corrupt nature, on the ground of a vicarious sacrifice, appointed of God for human sin, (the whole transaction being such, that this salvation is received as a free gift,) may enter the kingdom of heaven. As to those who are left without the knowledge of the Gospel, I have been accustomed to believe, and suppose it the common sentiment of Episcopalians, that on the ground of Christ's mediation, and by means adapted to the case, the mercy of God would reach here and there one, as biographical records seem to warrant us in concluding. All the facts, however, which the history of unchristianized nations brings before us, appear to forbid any confidence farther than this. There is abundant proof, such as the nature of the case allows, that very few, in ignorance of the Gospel, are renewed in heart, and made in any measure like Christ in their lives. But no others are saved: for *salvation* is mainly *deliverance from sin,* and of course not to be thought of where *its* power remains.

Allow me to say, it has not been chiefly with positive expressions in your articles upon the salvability of the Heathen, (though some of them appear to me untrue, and others doubtful,) that I have been inclined to find fault, but with what seemed to me the tendency of the whole. I could not but ask, if the Editor of the Churchman holds only the doctrines commonly received among Episcopalians on this subject, why at so much pains to set them forth? As to the theory of a partial redemption, so far as the ground of pardon is extended by the sacrifice of Christ, I was not aware that any amongst us held it. Certainly not those who are most concerned for Missions to the Heathen. *They* undoubtedly believe that the way to heaven is open to *all men,* if only it may be pointed out to them. But the tendency of your articles appeared to be, to represent the heathen in such a state, as to render foreign missions of much less consequence than the Church was beginning to esteem them. Then, with the fact in view, that as far as the human eye can penetrate, a very small number of the heathen *are saved,* (from the power of sin,) I felt alarmed, as did many others, lest the ardor of Christians for the conversion of Pagan nations, by the actual knowledge of Christ, should be in some measure abated, and so their general salvation delayed for centuries beyond any apparent necessity of the case. That *nations* without the Gospel *might be saved,* when in fact no such thing occurs, was with me a slender reason for neglecting to preach to them those truths, the knowledge of which does every where prove the life of fallen man.

Thus, sir, I have made an extended review of your article upon mine of October 5th, and feel extremely grateful fer yoor patient hearing, and free admission of these strictures to your columns. I trust the cause of truth will not be the worse off for this discussion, or any of us less brethren than before. C. S. A.

Newtown, Bucks Co., Pa., Nov. 28.

For the Churchman.

MISSIONARY FANATICISM.

Mr. Editor,—From a communication in the London Christian Observer, for October, we learn that among the members of the *Church Missionary Society,* a diversity of opinion exists, as to the *lawfulness* and *expediency* of many of the modern missionary attempts. This Society is composed exclusively of that class of members of the Church, who are called "evangelical." Many of them have embraced the doctrine of "Christ's personal reign." These are the "straitest of the sect." One of them, the Rev. Mr. Goode, in an address delivered at the late anniversary of that Society, thus speaks in reference to the *probable success of modern Missions.* "I am aware, there are those who look for the universal establishment of the Gospel in the earth, the promised enlargement and triumph of the Church in the latter day, as the results of efforts such *as this* and *other societies* are making for the diffusion of the light of life. By these they trust that the present twilight of Christian principle will gradually and imperceptibly increase with the brightness of that day of glory and universal blessedness, of which all prophecy is full. My brethren, I should be extremely sorry, on this interesting occasion, unnecessarily to do violence to the *prejudices* of any; but it is due to truth to confess, that I *have no such expectations.* I am deeply convinced that they are grounded on entirely *mistaken* views of the character of the present Gentile dispensation. The *times of the Gentiles,* (Luke xxxi. 24.) which are now fast running out, are times (as I conceive) in which God (according to that remarkable but little heeded testimony of Dr. James) is *visiting the Gentiles to* TAKE OUT OF THEM *a people unto his name,* (Acts xv. 14.) They are times therefore, of an ELECTION, and of an election ONLY, so long as they last. Such HAS BEEN our experience hitherto, and such, I believe, it WILL BE, till the times of the Gentiles be fulfilled. Then, and not before the present dispensation of glory, introduced by the King himself from heaven, whose name is *Jehovah, our Righteousness.* (Jerem. xxiii. 6.)

"I feel that these *sober* and *chastened views* of the probable *result* of Missionary exertion, in the present dispensation, are of the utmost importance, if we would escape discouragement and mortification at the supposed failure of legitimate hopes, in the continued prevalence of ungodliness both at home and abroad. A painful and very injurious reaction must be the consequence of extravagant and unscriptural expectation; *as if the universal triumph of the Gospel were to be achieved by any instrumentality, such as is now employed.* Beloved *ye are* indeed the *light of the world;* but mistake not the character in which ye shine. Ye are the CANDLE of the Lord, in the midst of prevailing darkness. Ye may, ye shall ILLUMINE the night, but ye may not utterly DISPEL and ANNIHILATE it. It is Jesus himself, who is THE SUN."

This correspondent thinks the effect of this address has been to *diminish the amount of subscriptions;* the Editor thinks otherwise. At any rate, these Millennarians think it will not be possible "to hasten the time of the Lord." Will not those, among us, who think so highly of the Church Missionary Society and its operations, and those who (if such there be) favor the doctrine of the "*personal reign,*" or at any rate, who do not think it heresy, be much edified by this extract, and be led to reflect whether they do not mistake the "signs of the times?"

QUERE.

THE CHURCHMAN.

SATURDAY, DECEMBER 14, 1839.

TO CORRESPONDENTS.

We have been generally pleased with what our correspondent "C. S. A." has written. At another time we shall advert to a few points on which we think he has either misapprehended our meaning, or come short of what we suppose to be wholesome and authoritative doctrine.

"J. C." in our next.

N. P. C. is declined.

ERRATUM.

By an error of the compositor in our last, the Rev. Dr. Whittingham, Mr. Henry and Dr. Johns were said to have been brought before the Maryland Convention for their suffrages. It should have been Dr. Whittingham and Mr. Henry V. D. Johns.

THE REV. DR. MILNOR AND THE OXFORD TRACTS.

The Rev. Dr. Milnor, of this city, has committed to the press a sermon entitled "The Lord's Supper not a Sacrifice;" which, says the Episcopal Recorder, in words made duly emphatic by italics, "*makes the matter very plain that no consistent member of the Protestant Episcopal Church can entertain the idea that the Lord's Supper is a sacrifice.*" The good Lord defend us!

We do not design to controvert any opinions of the Rev. Dr. Milnor, but merely to inquire for our own and our readers' edification, into the matter of fact, whether the Doctor has or has not brought to light any popery in the Tracts.

The view which Dr. Milnor considers as "semi-popish" in the Tracts, is that they represent the Lord's Supper as a sacrifice. But having censured them for this, he asks: "Do the Oxford divines by so doing wish to wipe off the aspersion of the Romanists that Protestants (if the Lord's Supper be considered as a memorial merely) have no sacrifice?" To which he discreetly replies:

"Let the bishop and Martyr Cranmer supply them with an answer. 'We have,' says he, in reply to a similar objector, 'the sacrifice of prayer, the sacrifice of praise, the sacrifice of thanksgiving, and the sacrifice of the death of Christ. We are taught to present our own bodies as a pure, and holy, and well pleasing sacrifice unto God, and to offer him the burning oblation of our lips. These are the sacrifices with which God is well pleased. Whosoever hath these we cannot say he is void of sacrifice. However, if we speak of a sacrifice propitiatory for the satisfaction of sins, we have none other but only Christ Jesus, the Son of God, upon the cross. He is that sacrificed Lamb that taketh away the sins of the world.'"

Dr. Milnor himself then regards the Eucharist or Lord's Supper, comprising in the term the whole service of prayer, praise, and thanksgiving, to be a sacrifice, a spiritual sacrifice. And since he regards the Eucharist as a memorial of the passion and death of our Lord, he must also believe it to be a commemorative sacrifice; and if he regards it as the most solemn act of Christian worship, he will of course allow it to be called, by way of eminence, The Christian Sacrifice.

The Oxford divines, therefore, may well call the Lord's Supper a sacrifice, a commemorative sacrifice, and the Christian sacrifice, and plead in their defence the authority of the Rev. Dr. Milnor, who defends the usage by the still higher authority of Archbishop Cranmer. Now we consider the martyr Cranmer, and the rector of St. George's, a pretty safe guarantee against popery.

We come now to the gravamen of the Doctor's charge:

"The Lord's Supper, they allege, is not a mere memorial of the death of Christ, but a commemorative *sacrifice,* and as a necessary consequence, it is presumed, (as a sacrament being a sacrifice, there must be something to be offered,) the real presence of the Redeemer in some mode which is too mysterious and wonderful to be explained.

"Now it is due to those in whose opinions thus stated I can in no wise accord, to say, that they do not profess to symbolize with the Church of Rome in asserting the actual *corporeal* presence of Christ in the sacrament. They reject the doctrine of transubstantiation, as contradicting the evidence of our senses; but they do allege that the Eucharist is 'a real life-giving miracle, including a mystical, spiritual, true, and positive presence of Christ's blessed body and blood.' Hence the term which they most commonly apply to the ordinance itself is that of the above-mentioned *sacrifice;* the officiating minister is of course a *priest,* (not using that term as a translation of the Greek Presbyteros, but in the sense of an offerer of sacrifice under the Jewish dispensation;) and the place on which the elements are put for the purpose of administration is in their view not so much a communion-table, as an *altar.*—Now I do not say that, in a metaphorical sense, these terms may not be innocently used; but, in a literal sense, they find no warrant in the institution of the Holy Supper by our Lord, nor in any reference to it in the writings of the apostles. Two of these names '*sacrifice and altar,*' are not found applied to the ordinance in the Liturgy of the Church, and the other, '*priest,*' is only used in the sense just referred to."

Now it seems to us that there are two aspects of the Lord's Supper which are here confounded: viz. its *sacramental* and its *sacrificial* aspect.

1. The Lord's Supper is a sacrament, and as such, consists of two parts; the sign which is bread and wine, and the thing signified; *viz.* the Body and Blood of Christ; which, says the Church of England Catechism, "are verily and indeed taken and received by the faithful in the Supper of the Lord." are identical.

It is true that the tracts assert the real presence: nor will the expression seem harsh if it be remembered that the Body and Blood of the Redeemer are present in the sacrament, not to our senses, but to our faith; vividly represented to our senses in the symbols of bread and wine, but really received by faith, through the energy of the Holy Spirit, as a principle of spiritual life, to quicken our souls in this world, and (if we persevere to the end) to quicken our bodies after death, that we may live, soul and body, in the kingdom of glory.

"They reject the doctrine of transubstantiation," says Dr. Milnor, "as contradicting the evidence of our senses; [rather as contradicting not only the evidence of our senses, but also the Scriptures and the voice of the Catholic Church,] but they do allege that the Eucharist is a real life-giving miracle, including a mystical, spiritual, true, and positive presence of Christ's blessed Body and Blood."

Let us see whether there be any thing in these words to which Dr. Milnor himself may not cordially subscribe.

The inward part or thing signified in the sacrament of the Eucharist is the Body and Blood of the Redeemer. The Body and Blood of Christ are not vain but *real:* not a savor of death, but of *life* to the faithful: and the effect wrought in the recipient by their reception through faith, is not *natural* but *above* nature, and proceeding from the Holy Spirit, the LORD AND GIVER OF LIFE. And surely whatever is above nature may fitly enough be termed a *miracle.* The sacrament, as to its outward part, is bread and wine: but it "includes" an inward and spiritual grace. "What is the inward part or thing signified in the sacrament?" "The Body and Blood of Christ which are (not only present to, but) verily and indeed taken and received by the faithful in the Lord's Supper."* What is the nature and medium of this presence? Christ in his own person has ascended into heaven and now governs his Church, by the Holy Spirit whom He has sent from the FATHER and through whom he enables his faithful followers to take and receive his Body and Blood. The presence therefore is a "spiritual" presence. Is it then vain and illusory? No, but "true and positive," for the strengthening and refreshing of our souls. Is it a beatific presence, such as we shall behold in the kingdom of glory? No, but "mystical," shadowed out to our imperfect apprehensions by the symbols of bread and wine. It does seem to us, therefore, that the words of the Oxford divines, in this case, though, few are fitly chosen: and we cannot but think that Dr. Milnor's objection to the words has arisen from viewing them in connexion with the *sacrificial,* instead of the *sacramental* aspect of the Eucharist. Nor are we willing to believe that Dr. Milnor himself, on reconsideration, would hesitate to say that the Lord's Supper, considered as a Sacrament, is to the faithful (and to them only) "*a real, life-giving miracle, including a mystical, spiritual, true, and positive presence,* of the blessed Body and Blood of Christ."

The only way to escape this conclusion is to say that the expressions Body and Blood of Christ are metaphorical or figurative. But here let us be cautious; for this view involves a total surrender to the Romanists, and instant adoption of the Socinian heresy, and an ultimate abandonment of Christianity. There was no error that the martyrs of the Reformation abjured more sternly than this, again and again protesting to their Papal revilers and persecutors that they did not feed upon signs and figures, but upon the true and real Body and Blood of Christ, and that by faith and after a heavenly manner. And how solicitously our Mother Church has guarded against the error, may be seen from the words "verily and indeed," which are contained in her Catechism. To say that faith receives the *benefits* of Christ's passion and death, is obviously but an imperfect view of the truth: it is Christ himself, or the Son of God incarnate, suffering, dying, rising again, and ascending into heaven, who is present to faith as its immediate object and really taken and received by faith: and the benefits, the strengthening, and refreshing, &c., are the consequences which flow from the previous reception and apprehension of Christ by faith. In truth, viewing the Eucharist in its sacramental character, we see no difficulty whatever in the doctrine of the real presence: for if the thing represented to the senses by bread and wine, be not really and mysteriously present to our faith, it would seem to follow of course that the sacrament is an empty pageant, Christianity an imposture, and its followers, dupes.

2. But the Lord's Supper is not only a sacrament, but a sacrifice, a commemorative sacrifice, the sacrifice of the Christian Church, so called by the primitive Christians universally, and, by a great majority of the Church of England.

Dr. Milnor allows that the words *sacrifice* and *priest,* may be innocently used in reference to the Eucharist, "in a *metaphorical* sense." But if only in a metaphorical sense what becomes of the answer which with Archbishop Cranmer he has just given to the Romanists? Is their sacrrfice real, and ours only a metaphor? To say so would be to do the work of Romanists and Socinians for nothing: Our sacrifices, as Dr. Milnor well says, are spiritual: and if spiritual, then true and real, and the most excellent of all in kind: for that which is *spiritual* has surely more excellence and at least as much truth and reality as that which is *bodily.* And if we offer sacrifice anywhere, we offer it in the Eucharist. In it we offer to God our alms and oblations: in it we offer the sacrifice of prayer and praise: in it we offer ourselves, our souls and bodies, as a sacrifice: nay, in it we offer (in communion with the faithful) the mystical Body of Christ, i. e. his Church, as a sacrifice to the FATHER. In all these instances the word sacrifice is used in a literal and not a metaphorical sense: unless we deny the *reality* of spiritual sacrifices. And understanding by priest, an offerer of sacrifice, then all the faithful who thus offer their spiritual sacrifices in the Eucharist are priests; and if all the faithful are priests, it would really be somewhat hard that the officiating ministers should be excluded from the priesthood; and that too by so evangelical a divine as Dr. Milnor. Who are the best Protestants, they who affirm or they who deny that the faithful among the laity are in truth and reality and not in metaphor and figure a "holy" and "a royal priesthood?" And yet take the word *priest* to mean an offerer of sacrifice, and if one of the Oxford divines can be found to deny to the pious of the laity the character which Dr. Milnor has here denied to the officiating minister himself in the Eucharist, we will promise to commit the Tracts to the flames, and never speak of them again.

It is true that Dr. Milnor says that the Oxford divines use the word priest "in the sense of an offerer of sacrifice *under the Jewish dispensation.*" But though these last words may prove the Oxford divines Jews, they will hardly prove them Papists. He remarks also that the terms *sacrifice* and *priest* are not used in reference to the Lord's Supper by our Lord or his apostles. We think otherwise; but suppose it to be so: may not the same be said of the word *sacrament?*

It is true then that the Oxford divines do teach that the officiating minister is a true and real priest, and does offer a true and real sacrifice in the Eucharist commemorative of Christ's sacrifice. But in this we see no popery, but very sound Protestantism: and such as, we should have thought, would be very grateful to Dr. Milnor.

But do the Tracts any where teach that the bread and wine are transubstantiated or changed into the substance of the body and blood of Christ, and that the officiating priest is to repeat the sacrifice which was once offered on the cross? Dr. Milnor does not pretend that they do; on the contrary, he says, that they discard the doctrine of transubstantiation.

Do they teach that the officiating minister, as a priest, (sacrificer) alone offers the elements as a sacrifice in itself propitiatory for his own sins and the sins of the people? Nothing of the sort has been shown; and *de non apparentibus,* &c., things which appear not should be held as things that are not.

Thus far, then, we do not see that any Popery has been discovered in the Tracts. Dr. Milnor himself will allow that the consecrated bread and wine are the symbols of the Body and Blood of our Lord, are his sacramental or representative Body and Blood; do the Tracts say more than this? Dr. Milnor will allow that the officiating minister, as a priest, (sacrificer) in common with the assembled faithful, represents, under the symbols of bread and wine, the Sacrifice of Christ's humanity before the ALMIGHTY FATHER, and pleads its merits and propitiatory efficacy for the forgiveness of sins: do the Tracts say more than this? Dr. Milnor will allow that the officiating minister, as priest, (presbyter) is, by divine appointment, the mouth of the assembled faithful; that he alone is permitted to bless or consecrate the elements by pronouncing the words of institution and by the imposition of hands; to pronounce the words of invocation, imploring the descent of the Spirit who makes the elements the representative Body and Blood before the FATHER, and the real Body and Blood in power and efficacy to the faithful: do the Tracts say more than this? Dr. Milnor has not quoted a single passage to show that the Tracts, on any of these points, transcend the received doctrine of Protestants. Until he does this, he has no right to affirm that the Tracts teach more on this sacred subject than he himself is bound to believe.

Let us hear Dr. Milnor again:

"I am happy to quote the authority of the late venerated president of our Houses of Bishops in confirmation of these views, as contained in a letter appended to his biography recently published, and also personally expressed to me in conversation more than twenty years ago. He pointedly objects to any literal use of the terms above mentioned in connection with the Lord's Supper, as unwarranted by Scripture, or the Book of Common Prayer. 'Let us,' says this judicious prelate, 'in moderation use the words; but let them be understood in metaphor.—When the words are taken literally, we may learn from the case of Dr. Hickes, (a high authority at Oxford,) what mistakes they lead into in making Christian ministers intercessors, mediators and expiators; whereas, says the bishop, ministers are no more intercessors for their flocks than their flocks may be for them, and St. Paul often importunes them to be so.'"

Does Dr. Milnor know precisely what was the error of Bishop Hickes, to which Bishop White here refers? Is he sure that the Oxford divines have adopted it? If not, was it considerate, was it fair in him thus to allude to the error, to insert in a parenthesis, that Bishop Hickes is "a high authority at Oxford," and thus to insinuate that the Oxford divines have adopted the view to which Bishop White refers? Dr. Waterland is a high authority at Oxford, as well as Bishop Hickes; and Dr. Milnor, it ought to be presumed, is aware that Dr. Waterland was the chief antagonist of Bishop Hickes and the unhappy non-jurors, in the view which Bishop White ascribes to them. The mere fact, therefore, that Bishop Hickes is "a high authority at Oxford," is no proof that the Oxford divines have espoused the view which Dr. Waterland, who is equally high authority with them, has labored to refute.

But what was that error? Before we answer the question, let us again hear Dr. Milnor:

"One consequence of this sacrificial view of the ordinance he [Bishop White] does, however, mention, and his anticipation is fully realized in the Tracts from Oxford, published since he wrote. 'There is danger' says he, 'because of the metaphorical words of the institution: 'This is my body: this is my blood,' that many may express themselves so obscurely concerning the elements, as to show that they have confused notions of something more than what the senses perceive of mere bread and wine. Now you no sooner throw in among their indistinct conceptions the notion of a material sacrifice, than it looks so much like a propitiatory sacrifice for the dead and living, as to be a preparation of the mind for that error in all its absurdity and pernicious tendency.'"

"Now," says Bishop White, in the above quotation, "you no sooner throw in among their indistinct conceptions, the notion of a *material* sacrifice, than," &c. This was the alleged error to which the unfortunate definition of Bishop Hicks (a definition which he afterwards retracted) gave rise among the non-juring Church, viz: the belief of a *material* sacrifice in the Eucharist. Have the Oxford divines fallen into this alleged error? We do not affirm that they have not; for we consider the Tracts yet on probation; but we do affirm that Dr. Milnor has not adduced a shadow of evidence to show that they have. But since he has insinuated against them the charge of holding to a *material* sacrifice, is he not bound either to confess it unwarrantable, or to prove it true, by quotations from their writings? When it is found that the Tracts teach any such doctrine, it will surely be time enough to inquire whether the doctrine itself is Popish.

Thus Dr. Milnor has accused the Tracts of symbolizing with the Papists, where he might well have left them in agreement. He has claimed a sacrifice for Protestants, and then explained it away into a metaphor. In dread of a sacrifice in the Lord's Supper, he has virtually denied it to be a sacrament. In his zeal to prove against the Tracts, that "officiating ministers" are priests, (sacrificers) in the Eucharist, he has undermined the grand Protestant doctrine that all the faithful are priests, (sacrificers) explaining away the term into a metaphor. He has insinuated that the Oxford divines hold to a material sacrifice in the Eucharist, and left us to infer that they may be Jews, but not adduced a shadow of evidence to show that they have any affinity with Papists. In his zeal to show that the Oxford divines are not Protestants, he has in truth betrayed the citadel of Protestantism to the Romanists, and levelled Christianity to the demands of the Socinians. (We say that he has done so, meaning only that he has advanced expressions in which these consequences are involved; for we believe, that in reality, and with mutual explanations, Dr. Milnor would be found on the same ground with the authors of the Tracts.) What then becomes of "the unhappy irruption on evangelical principles," at which, as he tells us, "every Protestant feeling with which God has ever inspired his breast, revolts?" Can he blame us if we still render a verdict for the Tracts, of "not guilty," on the charge of Popery, and assure our readers, that for aught which has yet been shown, they may be read *salva fide?*

SWORDS' POCKET ALMANAC for 1840 is published and for sale by Swords, Stanford & Co., 152 Broadway. The increase in the number of our clergy, and the extension and enlargement of our ecclesiastical operations, within a few years past, has made the compilation of this useful manual a work of no little difficulty. Considering the numerous details into which it enters, it would be strange if it should be free from inaccuracies, and we are therefore not surprised to see that correspondents of the Southern Churchman and Christian Witness have pointed out a few which they allege to exist. These, however, are not of a kind to interfere materially with the usefulness of the work, and the specification of them may be taken as a proof of the interest which is felt in the Almanac in all parts of the Union. We only advert to them at present, in order to suggest to persons at a distance the importance of contributing to the publishers such local information as they happen to possess. The publishers spare neither pains nor expense to insure its accuracy; and considering the multifarious particulars into which they enter, they are highly successful. Such a directory is many ways convenient and valuable; and if it be not exactly accurate, we venture to say that the fault must lie chiefly with persons at a distance, to whom the publishers naturally look for information. The book is one which will be published every year; and the best way to have it permanently and regularly correct, is to purchase it every year, and to forward information of changes, &c., to the publishers as they occur. We wish the publishers success and encouragement in their laudable object.

APOSTOLICAL SUCCESSION.

Among the recent publications in England is An Apology for the Apostolical Succession, by the Rev. Mr. Percival, the celebrated author of the "Roman Schism." This work appears to us so exceedingly able, so clear and cogent in the exhibition of evidence and the refutation of objections, and in the whole management of the argument, that we have not hesitated to transfer it to our columns.—We have retained the table of contents, in order that our readers may see the plan of the book. It will be continued through three numbers of our paper. The appendix contains several well constructed tables, original documents, and historical information, which much enhance the value of the book, but which it will be out of our power to insert. As a brief Compendium of the whole argument, in its relations with Romanists as well as others, it surpasses any thing which has been hitherto published.

THE CHURCH.—The beautiful and we had almost said unrivalled verses, in our last number, beginning "I love the Church," &c., have had a most extensive circulation, and received the warmest tributes of praise. They appeared originally in our own journal, and are from the pen of the correspondent who graces our first page to-day, and who has contributed to our columns from time to time, some of the noblest effusions of the Sacred Muse. The verses to which we refer have been copied by the London Conservative Journal, the Church of England Magazine, and probably many other papers in Great Britain, without acknowledgment as to their source. We saw them in a London paper, and were much struck with them; and though they seemed like an old acquaintance, we could hardly believe that they were the identical lines which appeared originally in our own columns. Such, however, we find to be the fact. We cannot be too grateful for the honor which the gifted author has conferred upon our journal, and we hope that his admirable effusions may ere long be copied into a volume; which, we are confident, would receive a hearty welcome from the Church.

MR. STAUNTON'S WORK ON CHANTING.

In his Dictionary of the Church, article "CHANT," the Rev. Mr. Staunton promised to give the public a treatise on this subject, which should go into the matter at length, and enable our choirs to do more in this way than had before been in their power.

This work is now ready for the press, and will make a quarto of about 140 pages of reading and music. We are informed by Mr. Staunton that it is entirely different from any thing heretofore published in the United States, and we have reason to think, from his reputation in this department, that it will be of great service to the Church. It opens with an introductory sketch of the history and nature of chanting, continued through thirty or forty pages, and written, as may be inferred from the annexed extract, in a beautiful and attractive style. The author then goes to the *descriptive* part of the subject, and next to the *practical,* comprising, under the latter head, a course of lessons from which any choir can learn the art. Then follow a full assortment of chants, with all the parts of the Liturgy which may be chanted, and these are so contrived as to secure a greater variety than in any work ever published in our country. The plan is original. After these are twelve chants of the *Gloria Patri,* in another style, of Mr. Staunton's own composition, some of which are easy, while others will demand the highest talents, both vocal and instrumental.

These are the leading features of a work on which Mr. Stanton has bestowed great labor, and which, we are persuaded, he would not desire to publish, unless he believed it fitted to improve this sacred part of our worship. Such a work, it seems to us, would have a ready sale, and we think that the publishers need not be deterred from bringing it out in handsome style by any apprehension of the expense of publication.

The following extract is taken from the historical portion of the work:

Leaving the temple, where we have now seen that the chant must have been the *main,* if not the *only* form of vocal music, let us turn aside for a moment, to a change of scene.

Before us rolls Euphrates. On its banks are the Jewish captives. The harps are on the willows, and Sion is remembered with tears. Then comes the taunt of the spoiler. "They that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion." Ay, the songs of Sion, it may be, were no new thing to the foe. He had heard them before the neck of the Jew was bowed down;—while the daily sacrifice was yet offered, and the sanctuary undefiled; or when "the company of the spearmen" and the heroes of Israel lifted up their voice fervently to the God of battle. These songs were imprinted deeply in the memory and affections of the people. Of these, no conqueror could rob them. They carried them even to "the waters of Babylon." But there, like the remembered tones of a friend departed, every note had its separate pang, touching the fountains of sorrow, and stirring the griefs of a bursting heart. Sion was in the dust. Her minstrelsy at an end. Her glory departed,—and her fine gold become dross. All this was known to the poor captive; the remembrance of it was to him the refinement of all anguish. How then could he "sing the Lord's song in a strange land?" How could he make "melody in his heaviness?"

I have touched upon this incident, principally to corroborate my previous deductions. The chants of the temple were evidently not elaborate compositions, but plain, simple, and expressive strains;—a kind of portable music, if I may so speak;—such as caught the ear, and took firm hold of the public memory. These, or at least their general style and features, were preserved with a characteristic fondness during the entire period of the captivity. This we might infer from the unrivalled nationality of the Jew, ever spurring him to a tenacious and conservative adherence to the customs of his ancestors. But we have also something better than presumptive evidence; for, on the return from the captivity, when preparations were making for the rebuilding of the temple, the Levites with cymbals, and the priests with their trumpets, again praised the Lord "after the ordinance of David, king of Israel."—Nor was this all, for the *antiphon* again appears after its long exile. "And they sung together *by course,* in praising and giving thanks unto the Lord." Furthermore, immediately on the renewal of the temple service, the choral body was reorganized on the model of the olden time, by singers whose order, office, and skill, had been faithfully preserved in Babylon, whatever aching of heart and spasms of affliction they had encountered, (as we have seen,) by singing "the Lord's song in a strange land."

From this to the final dissolution of the temple service, we have nothing of special importance to record, excepting the fact, that when our blessed Lord or his apostles united in the public offices of religion, they must have given their countenance not only to precomposed *prayers,* but also to the performance of precomposed *praises,* in the form of CHANTS. I do not lay any particular stress on this, and indeed only allude to it from a persuasion that Christians will not esteem chanting less comely, because their Divine Master has done it before them.

---

* Catechism of the Church of England.

In passing from the Jewish to the Christian Church, we do not find that chanting was abrogated as constituting any part of the ceremonial law. Indeed, we have already traced it from an antecedent period; and besides, if chanting is to be reputed as a temporary usage only, the argument may possibly prove too much; for the *words* must share, in a degree, the fate of the *music*, both being thoroughly interwoven with the Jewish ritual.

The Psalter, however, was not superseded by New Testament revelation, and we know no reason why the ancient style in which it was sung should not accompany its transmigration to the Christian Church. We say *style*, and nothing more; for, to the banishment of the unpolished and semi-barbarous Hebrew chant, (as sung in modern days by those who are certainly not of the race of Asaph,) no one will object who has ever trusted his ears within the walls of a synagogue. We plead not for this, but for something purer—for the art itself, with all its worth, and all its facilities for singing and making melody with heart and voice unto the Lord. This the Christian Church has claimed for long ages, and for the best of reasons. The theory once inherited from the older dispensation, was early baptized into a nobler realm and sphere of improvement. It grew with the Church, having taken deep root in the apostolic age; and, identifying itself with the primitive liturgies, was carried to all the corners of the earth, by the messengers of peace, accompanying and every where heralding the victories of the cross, and the glorious news of man's redemption.

The chant now began to wear a form more distinctively Christian. It entered largely into the services of both the Eastern and Western Churches, and in fact, soon gained a footing of authority, which I shall here spare myself the trouble of vindicating. The kind of authority here alluded to, the reader will gather from the following story, which it would be unpardonable not to notice. It seems that St. Ambrose introduced a species of chant, somewhat more strict than that which had heretofore been used. This was commonly called the *Ambrosian* chant, and it obtained a considerable degree of popularity. A further innovation was afterwards made by St. Gregory, who set forth with like success, what is generally known as the *Gregorian* chant. Between these there was as much difference, perhaps, as between the psalm tunes *Dundee* and *Windsor*, or the words "*quam longissime*" and "very far gone;" and yet, their respective advocates fell into a most inharmonious quarrel about the comparative claims of each to universal reception in the Church. The matter in the end became serious: and as the clergy in those days were conversant with *praise*, as well as with *prayer*, (a qualification now grown obsolete,) the controversy very naturally came into their hands for adjustment. Accordingly, a day was set. Fair copies were made of the rival chants. These were solemnly brought into the Church; and, in the expectation that Divine Providence would interfere, and, (if we rightly remember,) with prayers also for the issue, they were placed on or near the altar, and the dignitaries retired. After an interval they returned; when lo! one only of the chants remained at the altar, the other being torn to fragments and scattered far and wide. Unfortunately, both sides claimed the victory;—the priest who had brought the former alleging that his was most literally accepted, and the other doomed to destruction: while his opponent contended that the latter was allegorically distributed to the Church universal, and his rival's plainly treated with contempt.

This story is to be taken, of course, *ad valorem*, or for what it is worth. It was an ingenious trick; but it shows this much, that chanting was the established music of the Church, and stood in the highest grade of eminence.

(To be continued.)

CLERICAL CHANGES.

The Rev. William G. Heyer, late a Presbyter under the jurisdiction of the Missionary Bishop for Missouri, &c., having laid before the Bishop of this diocese a letter of dismission from the said Missionary Bishop, and been here received, has changed accordingly his canonical residence.

The Rev. William Walton, Deacon, having removed into this diocese with a letter of dismission from that of Western New York, and been here received, has changed accordingly his canonical residence.

MISSIONARY APPOINTMENTS.

At a meeting of the Missionary Board of the Education and Missionary Society of the Diocese of New York, held 11th of Dec. 1839, the following appointments were made:

Herkimer County.—Little Falls, Rev. William S. Bartlett, Deacon.

Rensselaer County.—Hoosick Falls, Rev. David I. Burger.

For the Diocese of Western New York.

Chenango County—Fayetteville and Mount Upton, Rev. David Huntington.

Oneida County.—Bridgewater, Rev. Seth Davis.

Extract from the minutes.

THOMAS G. BUTLER, Sec.

CIRCULAR.

Geneva, November 29, 1839.

Reverend and Dear Sir,—I send you herewith a copy of the Preamble and Resolutions adopted by the Board of the State Missionary and Education Society in the City of New-York, announcing so great a deficit in the funds of the Society as to disable the Board from meeting their payments due first of January, to their Missionaries and beneficiaries, without a special appeal to the Churches for aid.

"Whereas it appears from the report of the treasurer, that there is so great a deficit in the funds of the Society as will render it impossible, without special exertion, to meet the payments due to the missionaries and beneficiaries on the first of January next; and whereas it is the opinion of this Board that if collections had been made in all the parishes of this State, agreeably to the canon, for the Education and Missionary Funds respectively, a sufficient sum would have been in hand to meet all obligations; therefore

Resolved, That the Rectors and Ministers of the several parishes of this State, in which contributions were not made to the two funds respectively, during the year intervening between the conventions of 1838, and 1839, be earnestly requested to supply the deficiency without delay.

Resolved, That in the opinion of this Board, neither the design of the canon, nor the necessities of the Society, are met by a joint contribution to the two funds; but that it is evidently intended by the canon, and imperiously demanded by the objects of the Society, that the claims of each—the Education and Missionary departments respectively—be distinctly presented to the notice of each congregation.

Resolved, That the Bishop be requested to forward these Resolutions to the Rector and Minister of each Parish of this diocese, in which a distinct contribution was not made to each fund during the year intervening between the Conventions of 1838 and 1839, with an earnest request that the deficiency be made up in time to enable the treasurer to meet the drafts of the missionaries and beneficiaries on the first of January next.

Resolved, That a copy of these Resolutions be sent to the Right Rev. Dr. DE LANCEY, of the diocese of Western New-York, with a respectful request that he would adopt, in his diocese, the measures therein recommended."

The urgency of this appeal, and the extent to which our own missionaries are involved, induce me to address to you this letter, and affectionately and earnestly to request that you will unite with *all the Churches* in this diocese to make a collection for the said Society, whether you have made collections for it before or not, on *Sunday, December* 15th, *morning* and *afternoon*. By such a course we shall, as a diocese, discharge all our obligations to the said Society for the preceding year; and be prepared to commence our new system of collections on the second Sunday of January, free from all previous engagements.

When it is remembered that more than forty missionaries of this diocese in addition to our missionary brethren in the other diocese will be the sufferers unless this special effort be made, I need state no further motive to excite both the clergy and the laity to punctuality and to liberality in making the proposed collections.

The proceeds should be transmitted without delay to WILLIAM S. PHILPOT, Esq., *treasurer of this diocese, Canandaigua, Ontario county*, by whom they will be forwarded to the treasurer in New-York.

Imploring the divine blessing on yourself and congregation, and praying that God may open all hearts and hands with liberality on this occasion,

I remain sincerely yours in the Lord,

W. H. DELANCEY.

Bishop of the diocese of Western New-York.

INTELLIGENCE.

From the Church.

We extract from the Bermuda Royal Gazette the following notice of the newly created bishop of Newfoundland, the Right Rev. Dr. Spencer, formerly archdeacon of Bermuda, and under whose episcopal charge that island will still be retained. It is very gratifying also to observe the kind and complimentary terms in which their late diocesan, the Lord Bishop of Nova Scotia, is spoken of by the conductors of the Royal Gazette; and we doubt not that such are the sentiments entertained of the venerable prelate by the entire population of those interesting islands:—

"While we express our unfeigned pleasure at this appointment—an appointment, which at the same time that it continues to us the services with increased means of doing good, of a dignitary, who has been so long resident, and so long in energetic professional employment among us, as to become almost one of ourselves, will not fail of being regarded by the members of the Church of England in this Colony as a source of pride and congratulation—we cannot forbear tendering a parting tribute of respectful gratitude to the Bishop of Nova Scotia, now that the spiritual connection between us and that prelate is about to be dissolved.

"Bishop Inglis, in addition to his earnest piety, his sober zeal, and acknowledged indefatigable exertion in the great cause in which he is engaged, possesses a courteous and collected serenity of manner, a gentle kindness of language, and, as far as our experience goes, an unrivalled fluency, aided by a mild sonorous voice, and a neatness of expression, which never fail him either in private conversation or public addresses. With these qualifications it is not to be wondered at that he made a deep impression during his first visit to these Islands, which impression has never been effaced. His subsequent sojournings amongst us, have but confirmed the high opinion we had formed of him, and bound him more closely to us by the less excited but firmer feelings of tried intimacy. The affection which his lordship conceived for this country at a very early period, has experienced no abatement. He has never lost an opportunity, we have reason to know, whether public or private, of speaking of its inhabitants in language of cordial regard.—At a late interesting meeting, which was held in the University of Oxford, in aid of the Society for the Propagation of the Gospel in Foreign Parts, and at which he was the deserving object of very marked attention and high encomiums, he alluded to Bermuda in the most creditable terms, as may be seen from the following extract from the Oxford Herald, in notice of his lordship's speech on the occasion:—

'With this sad picture of some portions of his diocese, the bishop gladly exhibited the contrast which is afforded by the condition of the Bermudas, where, although enough has not yet been effected for the religious instruction of the whole of the community, there was some regard to the religious wants of the Colony from its earliest settlement, and churches were erected among the earliest buildings. Provision, though insufficient in amount, was also made from the beginning, and has since been continued there for the support of a ministry of the Church of God. The result has been a more general regard to the service of God and the obligations of the Gospel, and a more general and affectionate adherence to the teaching of the Church than can be found in any other part of the diocese. Much is also done for the religious improvement of the emancipated slaves in those Islands, where the Society have built, and are building, chapels and school-houses for their special benefit, and have assisted in the enlargement of the Churches for their accommodation, and providing for their missionaries and school-masters.'

"We are always gratified when we hear Bermuda well reported of, and more especially, when we observe that it is honorably remembered, and brought forward to the notice of our distant fellow subjects by those, who are distinguished among the truly great and good, as Bishop Inglis is in the Parent Country. We soon shall cease to be a portion of his lordship's diocese, but we feel a satisfaction in the thought, that we shall ever occupy a place in his good wishes and fervent prayers. May he be long spared to the Church, of which he is so bright an ornament—and when his time of departure hence shall arrive, may he receive a blest and eternal reward!"

Episcopal Visitation of the Bishop of Exeter.—On Monday, 5th inst., the Bishop of Exeter held his visitation at Totnes, being the commencement of his ordinary visitation, which will be carried on in different places in the Diocese during the present and following months. That part of the Archdeaconry of Totnes comprised in the visitation, contains a population of 60,000 persons. There are in it 74 churches, and 80 resident serving clergymen, of whom 73 attended at this visitation. The service commenced in the spacious parish church of Totnes, at 11 o'clock, where, besides the clergy, a large congregation, among whom were a number of ladies, were present. The service was read by the Rev. J. W. Burroughs, Vicar of Totnes. The Rev. J. Parham, Vicar of Holne, preached an excellent sermon from Jeremiah, 37th chap., 18th and 19th verses.—The sermon being ended, the Lord Bishop delivered the following charge:—He said, in meeting his clergy again, after a period of three years, in an age of great anxiety and of trouble to the Church, he experienced sincere pleasure. In addressing them then on political events, he should confine himself to those connected with religion. There were two things connected with the interests of religion that forcibly arrested attention. The first of these related to the state of religion in our colonies; the other, to religion at home. They were, however, both essentially the same, and involved the very existence of the national religion. In the last four years, equal encouragement had been given by the government to every form of religion in the most important dependencies of the British crown.

In Australia, a vast country, the future state of which will tell either to our honor or our shame, a system had been some time pursued, showing the utter indifference whether the national treasures were expended in the propagation of religious truth, or of error and of falsehood. All that was required to obtain a share of those treasures, was to affix a few names to a piece of paper, stating it to be wanted for some scheme or plan on which was engrafted the name of religion; and not only was this done in aid of persons and sects calling themselves Protestants, but the Romish Church was elevated to almost equal honor and emoluments with our own. In spite of remonstrance and of opposition, a Roman bishop had been sent out to that country, recognized by, and he believed paid by the government, to exercise himself in raising up and upholding in that country, a church hostile to our own. And this too, by the government of a country in which the errors and doctrine of that Church had been so fearfully felt and seen, as to cause the nation to reject as their rulers a family who entertained them. Was it for this that our forefathers displaced a Popish, to make way for a Protestant dynasty? Could a course like this be rightly pursued by the ministers of a sovereign who had herself solemnly sworn to maintain the Protestant reformed religion established by law—a sovereign who had solemnly sworn to maintain and preserve inviolable the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the territories thereunto belonging? It was not, however, in Australia alone, in which the means designed for the support and spread of true religion had been appropriated to that which every sincere Protestant regards as false and full of error.

The same thing had been done in the Canadas. In that country, King George III. appropriated lands exclusively for the support of a Protestant clergy. Now, however, it was sought to give a share in these lands, or the proceeds derived from them, to the Church of Rome. In Upper Canada a bill had passed both houses, and would be laid before an imperial parliament, according to the provisions of which these clergy reserves were to be sold, and the proceeds applied to the support of all sects and parties among religionists. They could not doubt what was the right construction of the phrase Protestant clergy. And if this was found to be applicable alone (as he was sure it was) to the clergy of the Church of England, then no false liberality, no question of expediency, ought to lead to an appropriation of these lands, or any part of the proceeds of them to any other purposes. He hoped, then, not only to find in them, but in the laity also, in this Diocese, a firm and constitutional resistance to any scheme of this nature. He would now take the opportunity of saying a few words on the Government scheme of education—a scheme which had escaped in one house by a majority of two only, and was actually condemned in the other by a large majority, as a scheme most unsound in principle and not only unsafe, but most impolitic in practice—as exhibiting an indifference to all principle, and as calculated to have no other effect than that of corrupting the morals, as well as the hearts and lives of the people. It was rejected on the prayers of 3000 petitions, as a scheme, that if carried out would lower the tone of our national character. It was said by some that this plan was to assimilate our mode of education with those of other countries; what the fruits of those were, they were not left to conjecture. They were most prominently displaying themselves in North America, where 700 persons had joined in a declaration of the inutility of the Sabbath, and that its observance was not obligatory on man. Similar want of all principle had been found to prevail among some of the prisoners taken in the bucaneering expeditions of which they had heard so much in Canada. They had been instructed in letters, but were without the profession of religion in any form. Might God protect this country from all that would produce such results! From this he would turn to those legislative measures more particularly affecting the clergy. One related to the holding of benefices in plurality, the other to the residence of the clergy. Among the excellent provisions of this latter statute, it was directed that where there was no parsonage-house, or it is in such a state as to be incapable of being repaired so as to be fit for the residence of the incumbent, any house within a reasonable distance shall be considered the legal residence. There was another measure on which he was unwilling to say much. This was a bill relating to Church Discipline. But in it he found rights were interfered with too sacred to be surrendered, and principles involved that could not be given up. Upon this bill he communicated with them, and desired their acceptance of his heartiest thanks for the zeal with which they had given their attention to its details. He should always communicate with them on every subject connected with the Church. He thought such communications strictly due to the clergy, shut out as they were from all power of interference whatever, although measures might be introduced tending to the injury of the Church, and it was to be feared, of the authority of the Bishops themselves. The bench of Bishops were the council of the Church, and not those, whoever they may be, who never before heard or thought of the high matters submitted to their decision. He should, therefore, on all questions of this nature, seek to obtain the opinions and judgment of his clergy, and should represent those opinions and that judgment to Parliament.

From the Church.

We have before us the Report of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS for the year 1838; and its details are comforting and satisfactory, as well from the evidence they afford of a spreading and deepening interest on the part of the British public for the spiritual welfare of our Colonial possessions, as from the proofs they so abundantly furnish of marked and gratifying success in the vast and extending sphere of their Christian enterprise. This venerable Society was established by Royal Charter in the year 1701: so that one hundred and thirty-eight years have elapsed since first it entered upon "the field of the world," which, when we regard the vast extent of the British dominions, it may with propriety be said to embrace. If in former times, with limited means at its command and peculiar obstacles to encounter abroad, its operations were not marked by results peculiarly striking; yet in looking back upon its earlier days of Christian effort, it must be a great and lasting consolation to reflect that to this effort is mainly to be ascribed the foundation of the Church in the United States of America,—the dropping of that precious seed which has since grown up into a great and goodly tree. Events have subsequently occurred calculated to impair its efficiency and retard its progress; but it has nobly struggled against them all, and in the energy of its exertions at home and the magnitude of its operations abroad, it may be said to have "renewed its youth like the eagle's," and after a partial slumber to have aroused itself to the spiritual contest as "a giant refreshed with wine."

In the East Indies,—including Calcutta, Madras, Bombay, Australia, and we may add the Cape of Good Hope,—many laborers of this Society are zealously prosecuting their missionary work; and we have but to peruse the spirit-stirring letter of the excellent bishop of Calcutta, to learn how much success has crowned the labors of these undaunted servants of the cross. On the once conspicuously favored but now long benighted East, the "Sun of Righteousness" seems again to be "rising with healing in his wings;" and while round the standard of the cross, Jews themselves have begun to rally on the very spot where the Saviour died, the Hindoo is forsaking his pagoda for the temple of the living God, and casting away his idols, is pressing for admission into covenant with Christ. To the planting of a Middleton, and the watering of a Heber, the God of blessings is vouchsafing indeed an abundant increase; and if, in his inscrutable Providence, those shining lights have been removed from the Eastern Church, a successor has been provided in Bishop Wilson who, with a mind and energy able to grapple with every difficulty, possesses a fervor of zeal and a glow of piety which animates all around him to press on with an unquenchable ardor in their efforts to pull down the strong-holds of Satan and build up in their room the impregnable fortress of Christian truth.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Highee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S. 117 Nassau.
Carter, Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A Stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 16th inst. at half past 7 o'clock.

By order.
A. W. O. SPOONER, Recording Secretary.
New York, Dec. 14, 1839.

P. S. The members of the Society are respectfully invited to attend.

THEOLOGICAL SEMINARY.

The annual Matriculation of the Students of the Theological Seminary, will take place on Sunday evening, the 15th inst. in St Peter's Church, on which occasion a discourse will be delivered by one of the Professors of the Seminary. Divine service to commence at 7 o'clock.

The clergy in the city are requested to give notice of the above from their desks, on Sunday morning next.

ACKNOWLEDGMENTS.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $2 50 from a friend, for the benefit of the poor, per Rev. B. I. Haight.

ALEXANDER FRASER, 245 Bowery.

December 10, 1835.

The subscriber, as the missionary at large, again earnestly solicits the aid of the benevolent in relieving the wants of the suffering poor at this season of the year. It is true, that a kind Providence has graciously favored us with weather unusually mild for the season—yet, from various causes, there is more distress in the community at this time than generally exists in any part of the winter season. As the entire time of the missionary at large is occupied among the sick, poor and destitute—he of course meets with more cases of distress than any other man or minister in this city—while from the want of funds, he is often under the painful necessity of refusing assistance, to very worthy and very needy objects; and visiting cases of sickness and deep poverty while unable to afford any temporal relief. While other ministers and missionaries who have pulpit duty to perform, and to the parochial affairs of their congregation to attend, can be expected to do but little beyond their own congregation, the missionary at large, devoting all his time to visiting, and being so well known in the community, not only meets with much distress and poverty in his daily walks among the poor, but is beset at home with applicants for relief; as it is well known that one part of the duty of the missionary at large is to be the almoner of the benevolent among the poor and needy. While others have the monthly collection at the communion for the relief of the poor, the missionary at large has nothing to depend on but the contributions of the benevolent; and is sorry to say, that he has had nothing since the 9th of March last, when he received from a friend $3. For a long time past he has been relieving the most necessitous cases out of his own limited means.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; and at the residence of the Missionary, 245 Bowery. A. F.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donations:

From St Peter's Church, Philadelphia, $75 00
From Christ Church, Philadelphia, 145 04
220 04

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, December 11, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity Church, Geneva, Rev P P Irving, rector, by the hands of Wm S Philpot, Esq, $10. From several annual subscribers, $31.—Total, $41.

☞ An edition of the Bible now wanted is delayed printing, in consequence of the exhausted state of the Treasury. Collections and donations are most respectfully solicited.

Prayer-books, in great variety, for sale at the Depository.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity Church, Albany, Rev I Swarts, $1 08; from Rev A Hull, missionary at Otego, $2; from Samuel Hoffman, donation, $1; from annual subscribers, $10 50. Total, $14 58.

The receipts for this society have been peculiarly short of the preceding year; *its treasury needs the especial liberality of Episcopalians.* Contributions will be gratefully acknowledged by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

Where may be had the Society's Tracts.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $2, as "a thankoffering to the cause of Christ and the poor," from "A Friend to the Mission Poor." From "Woodbridge, New Jersey," $5, for "the use of the poor."

LOT JONES, 192 Allen-Street.

Dec. 10, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

For Missionary Disposable Fund, from St. Paul's Chapel, New York, Rev Dr Berrian, (and ef collection on Sunday, 8th inst.) $60. From C. S. Aldis, esq. $20, Total amount, $80.

C. N. S. ROWLAND, Treasurer, 55 Water st,
Dec. 11, 1839.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 4th inst., has received the following contributions, viz.

From St John's Ch, New Milford, Conn, one-half of 17 dols. $8 50. A thanksgiving offering from Christ Ch, New Brunswick, N J, $11 50. By the hands of Thomas Robins, esq, receiving agent in Philadelphia, received fm Fredericktown, Md. for Domestic Missions, $50. From Miss Forde, Philadelphia, one half of her annual subscription for 1839, for domestic missions, $3. By the same hands, from All Saints' Church, Phila co, per Rev F Beaseley, for general purposes of the Board of Missions, one half of thirty four dollars and fifty cents, $17 25. By the hands of the Rev J L Clark, offering of the children of St John's Ch. Sunday School, Waterbury, Conn. for the benefit of the church at New Albany, Indiana, $19 50. Total receipts, $109 75.

Dec, 11, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received Thanksgiving offering from Christ Ch, New Brunswick, N J, $7. Received per Rev Henry H Bean, Rector, from Christ Ch, Washington, D C, for Africa $25, for Greece $25—50. Remitted by Benj Moward Esq, agent at Boston, from Christ Ch, Westerly, R I, $10, and from Sunday School of ditto, to be applied to the support of an African child under the care of Rev. Mr. Payne, Cape Palmas, $5; from Missionary Society of Christ Ch, Gardiner, by H Stevens, Treas, $32 74; from Missionary Association of St Paul's Ch, Boston, by hands of Mr Parker, treas, $164 06—211 80. Remitted by Thomas Robins, Esq, agent at Phila, one half of $34 50, (including premium on specie,) for *general purposes of Board of Missions*, from All Saints' Church, Phila co, per Rev F Beasley, $17 25; from Fredericktown, Md, for Africa, $25, for Mrs Hill's school at Athens, $25—$50; from Miss Forde, Phila, one-half of her annual subscription for 1839, $3—70 25; loss postage 0 25—$70. Received from St John's Ch, New Milford, Conn., one half of $17—$8 50. Total receipts, $347 30.

CHARLES J. ALDIS Treasurer.

Bank of America, Dec. 10, 1839.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Nov. 16. 142 Fulton street.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, Visiter.

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

DICTIONARY OF THE CHURCH, by the Rev. Wm. STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments: if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MCGOWN,
142 Fulton-street,
Assignees.

Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher. Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16.

NEARLY READY,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 50.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Nov. 20. 142 Fulton street.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts; and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D.D. Geneva; Rev. J. C. Rudd, D.D Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.,

A second-hand Organ of six stops,

A second hand parlor Organ. Apply to

Oct. 2d. HENRY ERBEN, Centre-st.

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

NOTICE.

MRS. SMEDES' BOARDING AND DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Aldert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

POETRY.

For the Churchman.

Mr. Editor.—As tributes of filial affection find a ready access to your paper, if presenting the merits of good poetry: I cannot but think the following verses, from a friend of mine to his mother, found amongst his papers, will meet with a favorable reception. The most touching stanzas have been omitted, being connected with private history: but those I have selected appear to me, perhaps too partial in my judgment, of more than ordinary value.

TO MY MOTHER.

Thou of the gentle eye and aspect mild!
Who pillowed'st on thy breast my early years:
Fain would the crushed heart of thy wandering child
Back to thy sheltering bosom flee: no fears
Of worldly scorn, of sorrow's hard wrung tears,
To agonize my soul: oh! for one hour
Of halcyon peace, such as our youth endears!
Whose sweet remembrance comes with magic power,
A stream of radiant light where wo's dark tempest lower.

My foolish heart in years agone ne'er deemed
How beyond price the boon, a mother's love:
While gazing down its deep, so pure it seemed,
Time's fathoming line its clear profound could prove:
But soon I learn'd, how infinitely above
The ocean's flood its gushing tide can flow;
And fain would hie me, like the o'erwearied dove,
To ease my heart, sore press'd by earthly wo;
And taste that love, my mother! thou alone dost know.

From thy blest lips the words of life distilled:
Thou taught'st the prayer from infant heart to rise,
Ere time my fair young brow with furrows filled,
Or ope'd the secret fountains of my eyes.
And thou didst point my young soul to the skies:
And turned my wayward feet from that dark road,
Which leads to death, toward that heavenly prize
Of holiness and peace: the bright abode,
Where the redeemed of earth behold their Father God.

Thou to my early years wert gently true;
And o'er them watched with fond paternal care:
Thine eye the weight of weariness ne'er knew;
Thy brow aversion's cloud could never wear:
My childhood's sorrows thou didst kindly share:
Even my sports brought happiness to thee!
And thou didst aid disease's pang to bear,
Thyself long taught the lore of misery:
Thy face—affection's sun—shone always bright to me.

My mother! round that name the mightiest charm
To wrap the soul in dreams of bliss is spread;
Pure as an air from heaven, it comes to warm,
To cheer, to animate, when hope is fled:
It comes its peaceful hallowed ray to shed,
The fairest star of life's o'ershadowing night:
Smiling thro' clouds of care and pain and dread,
From love's clear heaven a mother's heart—its light,
Poured on the spirit's waste, makes all things pure and bright.

Farewell, sweet mother! while this heart shall beat,
From memory's shrine love's incense shall ascend;
There shalt thou ever find an offering meet:
And if no more on earth our voices blend,
May we, rejoicing to our journey's end,
Upward, to those blest courts above, arise;
Clad in the marriage robe of Christ our friend—
Find in his blissful presence the rich prize
Of our high calling, peace and eternal joy—our home the skies.

THE SECOND ADVENT.

For the following admirable extract, we are indebted to the Utica Gospel Messenger. We commend it to our readers as a synopsis of divinity, full of grace and peace.

From Jeremy Taylor's Sermon.

Christ shall be their accuser, not only upon the stock of those direct injuries (which I before reckoned) of crucifying the Lord of life, once and again, &c., but upon the titles of contempt and unworthiness, of unkindness, and ingratitude; and the accusation will be nothing else but a plain representation of those artifices and assistances, those bonds and invitations, those constrainings and importunities, which our dear Lord used to us, to make it almost impossible to lie in sin, and necessary to be saved. For it will, it must needs be a fearful exprobation of our unworthiness, when the Judge himself shall bear witness against us, that the wisdom of God himself was strangely employed in bringing us safely to felicity. I shall draw a short scheme, which although it must needs be infinitely short of what God hath done for us, yet it will be enough to shame us. 1. God did not only give his Son for an example, and the Son gave himself for a price for us, but both gave the Holy Spirit to assist us in mighty graces, for the verifications of faith, and the entertainments of hope, and the increase and perseverance of charity. 2. God gave to us a new nature, he put another principle into us, a third part of a perfective constitution: we have the spirit put into us to be a part of us, as properly to produce actions of holy life, as the soul of man in the body does produce the natural. 3. God hath exalted human nature, and made it in the person of Jesus Christ to sit above the highest seat of angels, and *the angels* are made *ministering spirits*, ever since their Lord became our brother. 4. Christ hath by a miraculous sacrament given us his body to eat, and his blood to drink; he made ways that we may become all one with him. 5. He hath given us an easy religion, and hath established our future felicity upon natural and pleasant conditions, and we are to be happy hereafter if we suffer God to make us happy here; and things are so ordered, that a man must take more pains to perish, than to be happy. 6. God hath found out rare ways to make our prayers acceptable, our weak petitions, the desires of our imperfect souls to prevail mightily with God; and to lay a holy violence, and an undeniable necessity upon himself; and God will deny us nothing, but when we ask of him to do us ill offices, to give us poisons and dangers, and evil nourishment, and temptations: and he that hath given such mighty power to the prayers of his servants, yet will not be moved by those potent and mighty prayers to do any good man an evil turn, or to grant him one mischief; in that only, God can deny us.—7. But in all things else, God hath made all the excellent things in heaven and earth to join towards holy and fortunate effects; for he hath appointed "an angel to present the prayers of saints," (Rev. viii. 3,) and Christ makes intercession for us, and the Holy Spirit "makes intercession for us with groans unutterable;" (Rom. viii. 26,) and all the holy men in the world pray for all and for every one; and God hath instructed us with scriptures and precedents, and collateral and direct assistances to pray; and he encourages us with divers excellent promises, and parables and examples, and *teaches us what to pray, and how*, and gives one promise to public prayer, and another to private prayer, and to both the blessing of being heard.

Add to this account, that God did heap blessings upon us without order, infinitely, perpetually, and in all instances, when we needed, and when we needed not. He heard us when we prayed, giving us all, and giving us more than we desired. He desired that we should ask, and yet he hath also prevented our desire. He watched for us, and at his own charge sent a whole order of men, whose employment is to minister to our souls; and if all this had not been enough, he had given us more also. He promised heaven to our obedience, a province for a dish of water, a kingdom for a prayer, satisfaction of desiring it, grace for receiving, and more grace for accepting and using the first. He invited us with gracious words and perfect entertainments. He threatened horrible things to us if we would not be happy. He hath made strange necessities for us, making our very repentance to be a conjugation of holy actions, and holy times, and a long succession. He hath taken away all excuses from us, he hath called us off from temptation, he bears our charges, he is always beforehand with us in every act of favor, and perpetually slow in striking; and his arrows are unfeathered, and he is so long, first in drawing his sword, and another long while in whetting, and yet longer in lifting his hand to strike, that before the blow comes, the man hath repented long, unless he be a fool and impudent; and then God is so glad of an excuse to lay his anger aside, that certainly if after all this we refuse life and glory, there is no more to be said; this plain story will condemn us: but the story is very much longer. And as our conscience will represent all our sins to us, so the Judge will represent all his Father's kindnesses, as *Nathan* did to *David*, when he was to make the justice of the divine sentence appear against him. Then it shall be remembered, that the joys of every day's piety would have been a greater pleasure every night, than the remembrance of every night's sin could have been in the morning. That every night, the *trouble and labor* of the day's virtue would have been as much passed, and turned to as a very nothing, as *the pleasure* of that day's sin; but that they would be infinitely distinguished by the remanent effects. Though it be painful to perform what is good, yet the good endureth when the pain is forgotten; and if the commission of wickedness be attended with pleasure, yet the evil remaineth when the pleasure hath passed away. So *Musonius* expressed the sense of this inducement; and that this argument would have grown so great by that time we come to die, that the certain pleasures, and rare confidences, and holy hopes of a death-bed, would be a strange felicity to the man when he remembers he did obey, if they were compared to the fearful expectations of the dying sinner' who feels, by a formidable and affrighting remembrance, that of all his sins nothing remains, but the gains of a miserable eternity. The offering ourselves to God every morning, and the thanksgiving to God every night, hope and fear, shame and desire, the honor of leaving a fair name behind us, and the shame of dying like a fool, every thing indeed in the world is made to be an argument and inducement to us, to invite us to come to God and be saved; and therefore when this, and infinitely more shall by the Judge be exhibited in sad remembrances, there needs no other sentence, we shall condemn ourselves with a hasty shame, and a fearful confusion, to see how good God hath been to us, and how base we have been to ourselves. Thus, *Moses* is said to accuse the *Jews*; and thus also he that does *accuse*, is said to *condemn*, as *Verres* was by *Cicero*, and *Claudia* by *Domitius* her accuser, and the world of impenitent persons by the men of *Nineveh*, and *all* by *Christ* their Judge. I represent the horror of this circumstance to consist in this: besides the reasonableness of the judgment and the certainty of the condemnation, it cannot but be an argument of an intolerable despair to perishing souls, when he that was our *Advocate* all our life, shall, in the day of that appearing, be our *accuser* and our *Judge*, a *party* against us, an injured person in the day of his power and of his wrath, doing execution upon all his own foolish and malicious enemies.

And yet if God should deal with man hereafter more mercifully and proportionably to his weak nature, than he does to angels, and as he admits him to repentance here, so in hell also to a period of his smart, even when he keeps the angels in pain for ever; yet he will never admit him to favor, he shall be tormented beyond all the measure of human ages, and be destroyed for ever and ever.

It concerns us all who hear and believe these things, to do as our blessed Lord will do before the day of his coming; he will call and convert the Jews and strangers; conversion to God is the best preparatory to doomsday; and it concerns all them, who are in the neighborhood and fringes of the flames of hell, that is, in the state of sin, quickly to arise from the danger, and shake the burning coals off our flesh, lest it consume the marrow and the bones: saith St. Cyprian, no man is safe long, that is so near to danger; for suddenly the change will come, in which the judge shall be called to judgment, and no man to plead for him, unless a good conscience be his advocate; and the rich shall be naked, as a condemned criminal to execution; and there shall be no regard of princes or of nobles, and the differences of men's account shall be forgotten, and no distinction remaining but of *good or bad, sheep or goats, blessed and accursed souls*. Among the wonders of the day of judgment, our blessed Saviour reckons it, that men shall be marrying and giving in marriage, marrying and cross-marrying, that is, raising families and lasting greatness and huge estates; when the world is to end so quickly, and the gains of a rich purchase so very a trifle, but no trifling danger; a thing that can give no security to our souls, but much hazard and a great charge. More reasonable it is, that we despise the world and lay up for heaven, that we heap up treasures by giving alms, and make friends of unrighteous Mammon; but at no hand to enter into a state of life, that is all the way a hazard to the main interest, and, at the best, an increase of the particular charge. Every degree of riches, every degree of greatness, every ambitious employment, every great fortune, every eminency above our brother, is a charge to the accounts of the last day. He that lives temperately and charitably, whose employment is religion, whose affections are fear and love, whose desires are after heaven, and do not dwell below; that man can long and pray for the hastening of the coming of the day of the Lord. He that does not really desire and long for that day, either is in a very ill condition, or does not understand that he is in a good. I will not be so severe in this meditation as to forbid any man to laugh, that believes himself shall be called to so severe a judgment; yet *St. Hierom* said it, Heaven and earth shall see all the follies and baseness of thy life, and dost thou laugh? That we may, but we have not reason to laugh loudly and frequently, if we consider things wisely, and as we are concerned; but if we do, yet, so laugh that you may not forget your danger, lest you weep for ever. He that thinks most seriously and most frequently of this fearful appearance, will find that it is better staying for his joys till this sentence be past; for then he shall perceive, whether he hath reason or no. In the mean time wonder not, that God who loves mankind so well, should punish him so severely; for therefore the evil fall into an accursed portion, because they despised that, which God most loves, his *Son* and his *mercies*, his *graces* and his *Holy Spirit*; and they that do all this, have cause to complain of nothing but their own follies; and they shall feel the accursed consequents then, when they shall see the Judge sit above them, angry and severe, inexorable and terrible; under them an intolerable hell, *within them*, their consciences clamorous and diseased; *without them*, all the world on fire; *on the right hand*, those men glorified whom they persecuted or despised; *on the left hand*, the devils accusing; for *this is the day of the Lord's terror, and who is able to abide it?*

In all events, let ever in mine ear,
The dreadful summons of the Judge resound.

RELIGION THE PROTECTOR OF SCIENCE.

The spirit of the renowned Assyrian—Is not this great Babylon that I have built?—is the predominant spirit of man. Pride cleaves to prosperity, and science is placed in peril, when in the day of its advancement it assumes to itself too much, or adventures into prohibited realms. There are limits beyond which the powers of the human mind are not permitted to pass; regions into which its faculties are forbidden to soar. Appearances are all that we know; final causes are for ever hidden from our view, because ultimate principles cannot be rendered the objects of examination. Yet are there minds which would affect to rupture all the restraints a finite nature has imposed upon them; yet are there minds, which, dissatisfied with the harvest of those fields that are yet unreaped, or dazzled rather than made more wise by the light that has fallen on human researches, would challenge prerogatives, which could there only belong where there can be no investigation, because there is intuitive knowledge—where there can be no increase of attainments, because there is boundless wisdom. When, therefore, in the physical world it is not enough that the phenomena exhibited are assignable to certain laws; when systems of fancy and hypothesis are either substituted or invented as an origin for those laws; when in the spiritual world it is not enough that there be testimony adequate to the establishment of truth; when demonstration is demanded in the place of evidence, and all that is mysterious is rejected because it is such; nothing to be deemed worthy of the mind which is not level to its comprehension—it is then that science feels the weapons she hath sharpened turned upon her own bosom; it is then, when by her own votary, and on the eminence she hath enabled him to climb, she is to be slain a victim on her own altar; it is then that religion alone can interpose its saving shield, and rescue alike the victim and the betrayer. It is she that enlightens man respecting his own weakness. It is she that reminds him of the true position he holds in the universe, equally remote from the nothing out of which he was formed, and from the infinity in which he is lost. Wanderer in this remote corner of the universe, occupant of no more than an almost imperceptible spot in the ample bosom of nature, in that immensity which no conception approaches, whose centre is every where, whose circumference is no where, there are things higher than heaven, what canst thou know; deeper than hell, what canst thou understand? there is but one stay for thy feeble mind; grasp all that is tangible, all that is properly within the sphere of thy comprehension; ascend—let no ruggedness weary, no difficulties turn thee aside; ascend—but to the hill of human science there is a point of termination; and there, when reason, dizzied, faints and fails, an unimbodied hand, the hand of him the uncaused cause of all, is stretched forth to point thy wearied eye and fix it on that golden chord which binds the universe of matter and of mind, and whose last link is fastened to his own, Jehovah's eternal throne.

But if science is thus saved from the peril of venturing beyond that charmed circle, of which it has been said by a power that may not be gainsaid, Thus far shalt thou go and no farther, no less is she endangered by drawing her down below the level of her natural sphere. The universal diffusion of science is a prevalent and popular topic of modern times. A blessing, it has been argued; which is such to one, is such also and is meant for all. Let there then be no barrier allowed to its extension. Let every portal be unclosed, and every avenue be cleared, and every recess be filled with light; and let the trumpet sound which shall call all the sons of men to welcome and enter in. And so let it be, that the walks of science may become accessible to all. But for this end, let not science, and with her society itself, be sacrificed. The minds of men are not all competent to the same tasks. It is discreditable to no man, that, though competent to make and adjust the parts of a telescope, no time nor efforts would enable him to calculate, what another might calculate, the motions of a comet or the returns of an eclipse. The occupations and circumstances of life, if God had not, as he has, made the understandings of men unequal, would unfit a great part of mankind for many branches of science, and render the pursuit of them on their part injurious to society, and by no means beneficial to themselves. Of these branches, the assiduous and unwearied application of all the faculties, the entire devotion of time and means required to the attainment, place them necessarily beyond the reach of the great majority of our race, with whom it is impossible there can be such an appropriation of time, and literary labor, and pecuniary means. Hence must there of necessity be, in every nation, and at all times, a portion, nay, a small portion only of mankind, who shall be exclusively devoted to these pursuits, and on whom shall devolve the prosecution of those abstract and recondite principles which it is the part of others to apply to practice. The attempt to invert this order, which the author of our being has established—the attempt to reduce the various parts of knowledge to the capacities and capabilities of all—would but degrade wisdom, and not render all men wise. The only consequence would be, that the gold, in its expansion, would become gilding, and that gilding too attenuated, perhaps, to present even the appearance of gold. Nor let it be supposed an objection to this view of the subject, that thus the republic of letters is converted to an aristocracy, and that made confinable to a few which is applicable to all. Upon the contrary, such a view but assumes what cannot in theory be denied, and avoids the danger which results from the denial in practice. It presumes that all men are not fitted by natural powers or by circumstances of life for the walks of learning, in its stricter sense; but it does not presume that any man is unfitted for improvement and advancement in that walk of life, or rather knowledge,—for every walk of life is a walk of knowledge,—to which his Creator has assigned him.

But if this indeed be true—if it be true that men, on the one hand, are not to be invited out of their native sphere and proper and laudable pursuits, to enter on those which are purely scientific; nor, on the other, should science be degraded by confining her efforts to the common purposes of common life—then does the leading topic of this address assume a gracious and exalted aspect to the world. There is one branch of knowledge, and only one, which is universally attainable, and to an equal degree by all; but, at the same time, it is the most sublime. It is the knowledge to those who will embrace it, of being for ever happy and for ever wise. Here there is no distinction whatever among men. It is the genuine, the only principle of equality, which God hath ordained in our world. True, in the speculative doctrines of religion, there are those whose attainments are beyond the attainments of others: there are certain tenets which come with greater clearness of apprehension to different classes of intellect among men. But this is not the loftiest characteristic of that religion whose God and author has declared himself to be emphatically love. That characteristic, therefore, is for every human bosom, love, because it is the principle which brings us to the nearest possible point of comprehension of the incomprehensible. It is the attribute in which he has most delighted to reveal himself to men, and which in men he approves the best; lofty and sublime itself, and making lofty and sublime the soul that entertains it. To have my understanding opened, to my own nature, origin, and destiny; to know that I am alien from perfect good; to tremble before the consequences of such an alienation; but at the same time to have arrived at a clear conviction of the immortal properties of the undying nature of that accused and self-accusing spirit—this is knowledge, this is truth. To have brought home to my understanding, and more to my heart, that this perfect good, which alone is God, has been reconciled, in the mysterious process of assuming and sacrificing itself for the imperfect and spotted nature that is within me,—this is love; finite indeed, but responding to infinite love; and what is truth, and love together, but the religion of the cross? The lowliest of the sons of men is capable of this; the burning seraph of no more. All other science—the science of this earth—must pale before it, because all else may die; this never. Those brilliant fires which light up yonder sky, and utter mystic music revolving in their spheres, as day unto day uttereth speech and night unto night showeth knowledge, shall, in the progress of ages, vanish, and be stricken from the creation of God. With them, this globe, and all that is material, must one day be dissolved. Where then shall live the science born of matter and of earth? That only portion will remain which is connected with that which cannot be dissolved. That only portion will remain, which has so operated on the immortal mind in this part of its existence, as to prepare and fit it for a better, happier, and endless state beyond the grave. In this point of view, and this alone, it is not too much to maintain that science, of whatever kind, is to be valued. And why? Rate it at its highest advantage, and if it is to endure in its effects during the present state of being and no longer, so narrow the parenthesis in eternity which belongs to man, and it is impossible to predicate of science that its advantage is adequate to the thought and labor it requires beyond what thought and labor in themselves may have. But, let me have access to an object upon which all science may be made to bear; let me be assured that when I give myself to investigate the laws of motion and of matter—when I apply the result of that investigation to the advancement of the present even temporal interests, because it is the will of him on whom both matter and motion depend that I should so occupy my powers—there is a principle involved which reaches beyond the present practical application, beyond the immediate exercise of my powers; a principle which itself involves my welfare through an endless state of being. Remove this principle, and the expenditure is not compensated by the attainment. Where then is the truth, where is the justification of the opinion, that the true end of knowledge, all the ambition of the student, all the zeal of the philosopher, is to have its ultimate aim in the embellishment or improvement of the arts of life, the furtherance of commerce, the advancement of the mechanic arts? There is a delight in the acquisition of knowledge—there is a joy in the progress of the mind through the realms of science, beyond this practico-temporal application. Not for such an application does the pale and retired student trim the midnight lamp—not for this does he voluntarily and aforethought prefer so to be poor than otherwise to grow rich—not for this does he forego the common calls and pleasures of the world around him. Yet even this is not enough. Yet is it not enough, that in science there is an ennobling and elevating quality. Yet is it not enough, that the soul, in the very acquisition of that which was before unknown, experiences an expansion of its powers, and soars into a loftier state of being. Were these effects but transient—were these effects but of that duration which bounds the limit of man's existence—the claims of science would be as feeble as they are short lived. But, if the exercise of those powers to wholesome and heaven-approved ends extends their benefit to a duration which has no measure, then is science to be desired, not on its own account alone, but on account of that end to which it is conjoined for everlasting. And this is the bond connecting science and religion; this is the bond which binds our race to a loftier destiny than any of which the present life is susceptible; this is the bond which, whatever difference may be in individuals, equalizes, and alone can equalize, the condition of all men, by raising them to an equality of reward and happiness in the final, that is, the eternal, ages of their being.—*Rev. Henry M. Mason, D. D.*

JAMES USHER, ARCHBISHOP OF ARMAGH.

As primate of Ireland, Usher exhibited the same humble and pious deportment which had heretofore distinguished him. So meek, indeed, was he, that he could with difficulty be induced to maintain the rights of his see, in a contest for precedency claimed by the archbishop of Dublin. And not only did he edify the Church he governed, by his own excellent example, but he was, further, the means of introducing into it another individual, to whose labors Ireland is indebted, perhaps, more than to those of any single man. For, in 1626, he prevailed upon Bedell, then in a retired living in Suffolk, to take the office of provost of Trinity College, Dublin. Bedell became afterwards, bishop of Kilmore and Ardagh, and was the first person who set forth the Scriptures in the Irish language.

The importance which Usher attached to an acquaintance with the vernacular tongue of the country, may be illustrated by the following narrative. There was a certain English mechanic living in his diocese, who, being well skilled in Scripture, felt anxiously desirous of entering the ministry. Usher being consulted by this man, recommended him at first to follow his calling, but he was after prevailed on to examine him. Finding him able to give a good account of his faith, and apparently of religious character, he inquired if he could speak Irish, and on his answer in the negative, dismissed him with a charge to come again when he could express himself in that language. The man returned in about a twelvemonth, received ordination, and being placed in a cure, he labored faithfully and successfully in it, converting many papists to the Church. Had the example of Usher and Bedell, in taking care that the Irish were instructed through the medium of their own tongue, been diligently followed, we should not, I verily believe, have had the miserable spectacle at this day, of so many millions in that island immersed in the superstitions of popery.

It may be proper to give in this place, the account preserved by his chaplain, Dr. Bernard, of the archbishop's domestic mode of spending his life. "The discourses," says he, "which daily fell from him at his table, in the clearing of difficulties in the Scriptures, and other subjects, especially when learned men came to visit him, were of great advantage to such as were capable of them. It often put me in mind of that speech of the queen of Sheba to Solomon, 'Happy are these thy servants that continually stand about thee, and hear thy wisdom!' And such was his humility, that he would, in practical subjects, apply himself to the information and satisfaction of the poorest and weakest persons that should desire it; nay, sometimes rather incline towards such than to others more learned; which strangers wondered at, as the disciples marvelled at our Saviour's talking with the poor woman at Samaria, and answering her questions, rather than heeding of them. (John, iv. 27.) The order observed in his family as to prayer, was four times a day: in the morning at six, in the evening at eight, and before dinner and supper, in the chapel, at each of which he was always present. On Friday in the afternoon, constantly an hour in the chapel was spent in going through the principles of religion in the catechism, for the instruction of the family; and every Sunday, in the evening, we had a repetition of his sermon in the chapel which he had preached in the church in the forenoon. In the winter evenings, he constantly spent two hours in comparing of old manuscripts of the Bible, Greek and Latin, when about five or six of us assisted him, and the various readings of each were taken down by himself with his own hand.'"

In this course of devoted labor and diligent study the archbishop spent many years. From time to time he put forth several admirable works—as, in 1638, his sermon entitled "Immanuel; or, the Mystery of the Incarnation:" in 1639, his "Ancient History of the British Churches." In this book he produced reasons for believing that the Gospel was planted in the British Islands within twenty years after our Lord's ascension, and traced the history of the Church till the end of the seventh century. In public affairs, too, he was ready to take the part becoming the chief pastor of the Church. He remonstrated in 1627, at the head of several of the prelates, against the indulgences which the papists demanded. He also presided, in 1635, in the synod by which the English articles were adopted in Ireland. And when the dark clouds were gathering which afterwards broke into so terrible a storm, men's eyes were directed towards him as one who by his counsel and influence might prevail much. In the beginning of 1640, therefore, he was invited to England, whither he repaired with his wife and family. His absence from home was, he imagined, to be but temporary: but he saw his native land no more.

It would by no means fall in with my plan to describe minutely the fluctuations of those troublous times in which Usher was involved: some of the more particular circumstances are all that can properly find here a place. He was one of the persons whom King Charles I. consulted in regard to the attainder of the Earl of Strafford. He faithfully advised his royal master, that "if his majesty was satisfied, by what he had heard at the trial, that the earl was not guilty of treason, he ought not, in conscience, to consent to his condemnation." And when the king had yielded to the popular clamor, and had given the bill his assent, the archbishop, with tearful eyes, expostulated with him, "Oh, sire, what have you done? I fear that this act may prove a great trouble upon your conscience; and pray God that your majesty may never suffer for signing this bill." The conduct of Usher towards Strafford was eminently Christian. He attended him in prison, and waited upon him to the scaffold; whence, having prayed by his side, and received his last farewell, he hastened to the king with the only consolation which could then be used, that he verily believed the earl well prepared for the change, and that his last gloomy hours on earth were brightened by the prospect of eternal glory. Strafford, it should be added, is said, previously, when lord lieutenant of Ireland, not to have viewed Usher with a very friendly eye.

About the same time the archbishop was engaged in a controversy with Milton on the subject of episcopacy; and it is remarked, that he was almost the only one of the combatants of the time who preserved the mild tone and Christian temper which ought to characterise the inquirers after truth.

And now a dreadful storm burst forth upon Ireland. In the latter part of the year 1641, the Irish having resolved to throw off the British yoke, rose with the intention of massacreing all the English and Protestants in the island. Accordingly, on the day appointed, Oct. 23, the infuriate rage of the people was let loose. Cruelties the most barbarous were exercised on the English inhabitants; neither age nor sex was spared; the heretics, as they were called, "were marked out by the priests for slaughter, and it was pronounced meritorious to rid the world of these enemies to Catholic faith and piety." The victims of this insurrection reached, on the lowest computation, very nearly the number of forty thousand persons. Usher, by his absence in England, escaped the personal misery and fate which else would doubtless have awaited him; but his property fell into their power, and, with the exception of his house and library at Drogheda, was destroyed. So heavily did this loss press upon him, that he was compelled to sell the plate and other valuables which he had brought into England, to supply the necessities of his family. Hitherto he had led a life of almost uninterrupted prosperity, and had, it seems, when young, been in the habit of praying for affliction, which he considered the necessary badge of God's people. He afterwards perceived the error of this craving for chastisement, and used to advise persons not to tempt God to show them such a painful mark of paternal love; but if it came, patiently to bear it, and to seek to have the trial sanctified and turned to profit.

In 1642, in consequence of the increasing troubles, he repaired to Oxford, where he diligently prosecuted his studies, and prepared several works for publication. He was here, too, a constant preacher; and a peculiar success was vouchsafed to his ministry. "The persuasion," said three clergymen, in a preface to some of his sermons, in which they acknowledged their personal obligations to his teaching, "the persuasion of Armagh's incomparable learning, the observation of his awful gravity, the evidence of his eminent and exemplary piety, all improved to the height by his indefatigable industry, drew students to flock to him as doves to the windows. It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the voice of this wise charmer; how their ears seemed, as it were, fastened to his lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher; there a tender-hearted Josiah lamenting after the Lord, and with Ephraim smiting on his thigh, saying, What have I done? others, with the penitent Jews, so stabbed at the heart, as that they were forced to cry out in the bitterness of their soul, men, brethren, fathers, what shall we do? These were some of the blessings from on high which attended these sermons."

SELECT SCHOOL FOR BOYS, ULSTER,
ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson. Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman*.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1, do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

NEW YORK PROTESTANT EPISCOPAL PRESS
DEPOSITORY NO. 142 FULTON STREET.
H. COTHEAL, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.

Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i. containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings

TRACTS.

McEllen Tracts.—1. The McEllen Family,
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo. bound in muslin: by Rev. John McVickar D. D., Professor in Columbia College.

A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository

Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1

☞ *All Orders, Remittances, and business communications* should be addressed HENRY COTHEAL, Treas. and agent, 142 Fulton st.

* Adopted at the last general Convention as the standard book

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct
S. Barnard	Buffalo, N Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y
Arius Nye	Marietta, Ohio
Geo. W. Donohue	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. P. F. Peake	Fayette, Mo
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs Bell & Entwistle	Alexandria, D. C.
Henry H. Hoffman, Post Office Clerk	Quincy, Ill.